

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

MAY, 1882.

VOL. XIV, No. 5.

Chautauqua Photographs.

WE have received from L. E. Walker, Esq., of Warsaw, N. Y., the Chautauqua pictures taken the last summer. The Alumni Group is wonderful for the number of recognizable faces and their perfection; the Akron Normal-Class Group by the Hall of Philosophy is very fine, with Dr. Case, pastor, and Miss Phillips, teacher, in the foreground. Here is another with a tent, "Congregational Headquarters," and a crowd of fine-looking Congregationalists about it. The View on Lake Avenue; a group filling the sides and summits of Mount Hermon; the New Museum; the View on Simpson Avenue; the Fountain and Walks in front of Hotel Athenæum; a Rustic Bridge; the Cumberland Presbyterian Headquarters, and others—are all excellent. It is almost like being at Chautauqua to study these pictures.

Thy Neighbor.

He is *opportunity*. What good thou wiltest toward mankind thou mayest work for and in thy neighbor. What truth thou holdest for the race thou mayest give to him. What strength thou longest to exercise for the uplifting and upbuilding of the age thou mayest expend on him.

He is *representative*. What help thou wouldst render the Lord whom thou servest thou mayest render him who by thy Lord's appointment standeth beside thee. What love thou desirest to express toward thy Lord—in sympathy, in tears, in words, in visitation, in deeds of hand to hand service—all this love may flow into the heart and home of thy neighbor.

Dreams that glorify the dullness, and people the emptiness, and beautify the plainness of life are all vain unless they drop into some individual soul in

deeds that are not dreams. Aspirations that mount on strong and swift wings toward the skies, and that would fain take hold of God himself, are but shadows and phantoms unless they also put themselves into hands that cool fevered heads, into eyes that brighten lonely hearts, into feet that move swiftly to find hungry and aching souls, into backs that bear others' burdens, into words that speak peace to disconsolate and discouraged lives.

If thou wouldst work for Humanity—*here* is thy neighbor. If thou wouldst serve thy Master—*lo*, here is thy neighbor. If thou wouldst sing, "Nearer, my God, to Thee," behold thy neighbor; and hear One speak whose words are wisdom: "Inasmuch as thou hast done it unto one of the least of these, my brethren, thou hast done it unto me."

A Church Library.

THE Rev. S. Olin Garrison, pastor of the Catawauqua Methodist Episcopal Church, Philadelphia Conference, sends us a catalogue of his new Church Library. He says: "So far—a few weeks only—our success is very marked. Whether it can be maintained or not I cannot say, but I am exceedingly hopeful. I think many are now reading who have read little before. No books are distributed on Sunday. This gives the librarians a chance to use judgment in the distribution of books. I am trying to instruct them in laws of adaptation. I have had no difficulty, under this plan, to get people to act as librarians. They see that it is a school for them. The cast-iron theory of library distribution is practically enforced. Children now, under the new arrangement, are not permitted to take out unsuitable books. Nearly all the Chautauqua books are in the library, or will be there soon. The Sunday-school is now giving its collection monthly—every third Sunday—as a library collection. The

trustees give two Sundays in the year, the basket collection. The Lyceum gives its monthly basket collections and more. The departments are now sustained by these three collections. The Library Association is composed of the Pastor, (chairman,) the Sunday-School Superintendent, the Educational Committee, and the Librarians, elected by the Association. It is, in its constitution, etc., after the Disciplinary provisions. As pastor I advise books and courses of reading. I teach the librarians (when they need it) the care of the books, and give my ideas of adapting the books to persons and families. In this way we are sending out temperance books, books on giving, books on work, etc. I have my school systematically graded, with four departments. If we had another room or two, I would make one or more grades. It works with a charm in an average church."

The catalogue above referred to is published in eight pages, and contains departments as follows:

Department A. The Christian Life, containing books on Christian Experience, Doctrine, etc.

Department B. Church Work and Law. Books for Trustees, Stewards, Class-leaders, Sunday-school Officers and Teachers, Quarterly Conference Committees, all working Christians.

Department C. General History. Histories of England, Greece, France, Rome, Germany, America, etc.

Department D. Church History.

Department E. Biography: Secular and Religious.

Department F. Travel.

Department G. Poetry.

Department H. Essays, etc., such as the Sketch-Book, the Alhambra, Seven Wonders of the World, Goldsmith, etc.

Department I. Encyclopedias, Chambers', in 10 vols., etc.

Department J. Science and Art.

Department K. Miscellaneous.

We hope to give a detailed account of this admirable movement in the July number of the *Study*.

Bad Books and Sunday-School Libraries.

BY REV. D. WISE, D.D.

WHEN the sons of the prophets in the days of Elisha, were about to eat the pottage which had been prepared for their homely meal one day, they were startled by voices crying, "O man of God! there is death in the pot." The presence of an unwholesome, perhaps poisonous, vine, mixed by mistake with other herbs, had been discovered by those who first tasted the unsavory mess. It required a miracle to neutralize the poison in that mess of pottage.

Reasoning from the testimony of many compe-

tent witnesses, we are of the opinion that there are few Sunday-school libraries in the land which would not prompt an intelligent Christian investigator to exclaim, "O Church of God, there is death in this Sunday-school library!"

Publishers and dealers in juvenile books have learned by experience in their trade that librarians and purchasing committees very generally decline to purchase truthful and useful books. Many reject even books of fiction if written with serious aims. "We want interesting books," they say; "our scholars will not read any others." By "interesting" these mistaken Sunday-school people mean *sensational* books—books of which that thoughtful educator, Horace Mann, said, "Amusement is the object—mere *amusement*, as contradistinguished from instruction in the practical concerns of life; as contradistinguished from those intellectual and moral impulses which turn the mind, both while reading and after the book is closed, to observation and comparison and reflection upon the great realities of existence."

Having amusement as their chief aim, these purveyors for the mental food of children and young people placed in our Sunday-schools principally for the culture of their spiritual natures, not only reject useful, valuable, and qualified fiction, attractive histories, and really delightful biographies, but they select books many of which are positively injurious to the minds, morals, and hearts of our youth—books full of exciting impossibilities, of adventures which could not happen, of pictures of wild wickedness, and sometimes of unchristian sentiments and slang phrases bordering on profanity. The character of some volumes found in some libraries is shocking to cultivated and Christian tastes, reminding one of Shakspeare's exclamation: "Was ever book containing such vile matter so fairly bound? O that deceit should dwell in such a gorgeous palace!" and tempting one to paraphrase this exclamation, and write, "Was it ever dreamed that such base matter would be put into a Sunday-school library! O that such vile trash should dwell in a library originally consecrated to pure morality and to the honor of Christ!"

Charles Lamb says that there are "books which are no books." That is, they possess no value, intellectual or moral. Such are the books we condemn. Milton observes that "a good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life." And no book which does not enbalm its writer's purpose to promote the moral and spiritual life in a child or youth should be found in any Sunday-school library.

Is it not high time to call a halt, to send out a bugle cry of alarm on this Sunday-school library question? Is it not high time to insist that purchasers of books for our children and youth shall no longer aim supremely to find books which merely

please. Crabbe has well said, even of books for adults, that

"Books cannot always please, however good;
Minds are not ever craving for their food."

In point of fact, there is no surer way to curse children and youth than for teachers or parents to make their mere pleasure a rule of action. There is too much selfishness, too strong a tendency to self-pleasing in them, to make it safe to give them what pleases them without regard to the moral quality of the gift. To say that they will only read what pleases them is to yield the whole question of discipline in education, and indeed of education itself. Would it not please most children and many youths to burn up every good book, to close up the school-house, to leave their minds undeveloped, and to feast their bodily appetites on dainties instead of healthful food? It is the part of the educator to teach them that to be pleased is not the end and aim of life, but to be noble, good, and loyal to virtue and to God.

To simply please a child is to ruin it, soul and body. No parent, no teacher, no Sunday-school has a right to make its mere pleasure a supreme end. More than this, he who does so commits a crime. He is false to his own obligations, to the child's interests, to the just expectation of the Church, and to the Christ who looks to the Church not to injure but to lead the child to his side to be folded to his heart of love. O that our libraries were fully consecrated to this blessed aim!

Children's Day.

It is desirable that all officers and teachers in the Sunday-schools of the Methodist Episcopal Church should be familiar with the origin, history, and design of the Children's Day observance.

ORIGIN.

The year 1866 was publicly commemorated as the one hundredth anniversary of the introduction of Methodism into America. As an appropriate part of that commemoration by the Methodist Episcopal Church, it was officially proposed that a Sunday-School Children's Fund be established for the following purposes and under the following conditions: 1. The Fund to be vested in and administered by a Board of Education. 2. The interest of it to be appropriated to assist meritorious Sunday-school scholars of either sex who may need help in obtaining a more advanced education.

In response to appeals for that object, \$56,674 were raised for that fund. The money was at once invested and held for increase, until, in connection with a general Educational Fund of nearly \$10,000, the joint fund had reached the amount of \$102,000.

As early as 1869 it was clearly seen that the pro-

ceeds of even that sum would be far from adequate to provide suitably for the object proposed. Hence it was planned to secure a perpetual increase of the fund by asking the children of the Church and their friends to make an annual offering to increase its income and add to its usefulness. It was, therefore, proposed that a DAY should be designated for simultaneous action in that behalf. To carry out that plan the General Conference of 1872 enacted the following as a rule of Discipline:

"It shall be the duty of each preacher in charge of a circuit or station to take in each society a public collection annually in aid of the work of education. The moneys so received shall be paid over to such auxiliary of the Board of Education as the Annual Conference may direct, or, in the absence of Annual Conference directions, to the treasurer of the Parent Board. It is recommended that the second Sunday in June be every-where observed as Children's Day; and that, wherever practicable, a collection be taken in the Sunday-school in aid of the Sunday-School Fund of the Board of Education."

HISTORY.

For the last ten years the day named has been more or less observed in various parts of the country, and many churches of other denominations have adopted it for its intrinsic beauty, and for local objects of their own. The observance was promptly commenced in our Church, but time has been needed to make its grand designs fully understood so as to secure general co-operation. But the past year has witnessed a grand improvement in both those particulars. This is clearly shown by a special report on Children's Day, 1881, copies of which have been sent to every pastor, and through him to every Sunday-school superintendent of the Methodist Episcopal Church. Through them it is hoped that every Sunday-school teacher, or other person specially interested to understand the facts involved, may secure full information.

DESIGN.

The design of Children's Day may be said to be manifold.

1. To make a special recognition on the part of the Church of the importance and promise of childhood.
2. To impress upon the children and youth of our Sunday-schools the importance on their part of securing an advanced and, if possible, thorough education as a means of Christian influence.
3. To establish a direct connection between the Sunday-schools of the Church and her system of literary institutions.
4. To make a general and simultaneous appeal to the benevolence of the children and their friends to increase the means, already to some extent provided, for aiding those grown-up Sunday-school scholars who need help in striving to obtain educational

qualifications for the higher spheres of Christian usefulness—in short, to increase the Children's Educational Fund by annual offerings.

In connection with all these and kindred objects, it was also designed to make the day intrinsically interesting and profitable to all who should take part in its exercises. Children's Day affords an impressive opportunity of noting the rapid flight of time, and of reminding children how soon they will have to choose their destiny in two worlds, and the means of attaining a happy future. In such a connection they should be reminded of the evils of ignorance, the value of wisdom, and the privilege of becoming co-workers with God.

For the latter object they should be urged to make large and timely plans to secure a thorough education. Such plans should include their own best efforts and the co-operation of their friends. If help is needed beyond that, they may be informed that the fund which the Church and thousands of her children are co-operating to raise and increase may be just the agency to help them out. Here is encouragement alike to helpfulness and liberality.

Already more than seven hundred scholars from our Sunday-schools have been helped by the fund, and in the next ten years probably a thousand more will be. Already many of that number have become ministers of the Gospel and missionaries to foreign lands. Who of your Sunday-school or class will follow their example?

A Sunday-School Salvation Service.

BY REV. S. A. KEEN.

THE most effective means I have ever used for gathering immediate fruit in the conversion of souls from the sowing of the word by our admirable Berean Lesson System in the Sabbath-schools under my pastoral care, has been in seasons of special religious interest, or about once a month currently, to follow a short session of the school with what may be called a *Sunday-School Salvation Service*. It is usually not more than twenty minutes in length, yet I have repeatedly witnessed most immediate and precious results in the awakening and conversion of souls. The method of such a service is simple. The entire session being through, the pastor announces a verse of a gospel hymn; all rise and sing it; then he offers a short prayer, not more than a minute long, asking for the immediate outpouring of the Holy Spirit in the awakening and conversion of those present by the precious truth already implanted in their hearts; a few verses of another hymn follow, and two short prayers are offered by teachers, officers, or pupils, who are spiritual and are known to be solicitous for the conversion of members of the school. Then the pastor either gives a five-minute talk on the saving truths of the lesson, or allows the same time to be given to short testimonies from members of

the school as to the reality and blessedness of personal salvation. After this, while a hymn is sung, persons are invited to rise as seekers of salvation. Most usually some rise—it is exceptional for none to rise. A prayer is offered for those who have risen, and the service closes. Such a service is always enjoyed by the school; is attended with the manifest presence of the Holy Spirit; and is generally accompanied by glorious results. I aim now, as presiding elder, to hold such a service with the Sabbath-schools at which I can be present. Here are two examples: In Circleville, O., on Sabbath, January 23, I met the Sunday-school at 3 P. M. This school is large, three hundred present that day; is admirably organized; thoroughly instructed and worshipful in tone. The lesson was, "*Power to Forgive*." Forgiveness was made the theme of the *Salvation Service* at the close; during its progress a deep tenderness took possession of the school; a large number arose for prayers, and in the young people's meeting at 6 P. M., without being urged, thirty members of the school, from eleven to eighteen years of age, came to the altar of prayer; twenty-three were converted and joined the Church.

Rev. J. M. Weir, the pastor, a very able and earnest minister, pronounced the results perfectly satisfactory in every respect. Two weeks later, at Logan, O., in a school of one hundred and fifty or more, a like service was held. The lesson had been "*Christ and his Disciples*." A five-minute talk was given. Four reasons were urged why the children and young people should become disciples of Jesus. (1.) *He loved them.* (2.) *He would save them.* (3.) *He needs them.* (4.) *He will crown them.* A number arose as expressive of their purpose to be Jesus' disciples, and before Monday night forty-two had joined the Church and a number had been converted. Some such service as this is needed in connection with our excellent Sabbath-school instructions in order that it shall be the power of God unto salvation. The Berean Lesson System has sown the seed of truth well and deep in thousands of hearts, and we only need to secure, by some means like this *Salvation Service*, the quickening power of the Holy Spirit to make it bring forth thirty, sixty, and a hundred fold in the intelligent and satisfactory conversion of precious souls.

Lancaster, O.

A Thought.

THE violet needeth not to say,
See! I am sweet!
The rose, Lo! I am fair!
The beauty and the fragrance do themselves
proclaim.

The heart of love, the soul of purity,
No herald asks;
For love and purity
Cannot be hid from the keen sense of souls
around.
M. E. D.

The Woman's Home Missionary Society

Of the Methodist Episcopal Church.

ORGANIZED IN CINCINNATI, JULY, 1880.

ITS OBJECT.—It aims to enlist and organize the efforts of Christian women to co-operate with the other societies and agencies of the Church in behalf of needy and destitute women and children in our country, without distinction of race.

ITS FIELD.—In the South and in our western frontiers millions of ignorant and degraded women in cabins and wigwams, and adobe houses and Chinese quarters, and huts of frontiersmen and Mormon harems, piteously appeal to their more favored sisters for help in their wretchedness; and none but women can render them the help they need, and guide them in the paths of purity and Christian civilization.

ITS PLAN OF OPERATION.—This society aims to organize auxiliaries among the women all over the Church for the purpose of diffusing intelligence and awakening a deeper interest on the subject of missions. It will set forth the wants, perils, and possibilities of our great country, and the importance of raising funds to prepare and send forth teachers and missionaries to the ignorant and suffering ones in the destitute sections of our land.

ITS FUNDS.—These are obtained from membership fees and other donations, and, as there are nearly a million of females connected with our Church, we solicit aid from them, believing that the hearts of women will be moved in behalf of their suffering sisters, and that their money will be freely given to relieve their distress. All moneys for the society should be forwarded to the treasurer, and other communications to the corresponding secretary.

OFFICERS OF THE SOCIETY.

Mrs. Rutherford B. Hayes, President, Fremont, Ohio.

Mrs. John Davis, Mrs. F. S. Hoyt, Mrs. Bishop Clark, Mrs. Amos Shinkle, Mrs. John M. Walden, Vice-Presidents.

Mrs. A. R. Clark, Treasurer, 169 York-street, Cincinnati, O.

Mrs. James Dale, Rec. Secretary.

Elizabeth L. Rust, Cor. Secretary, No. 339 W. 4th-street, Cincinnati, O.

RESIDENT MANAGERS.—Mrs. Bishop Wiley, Mrs. Richard Dymond, Mrs. John L. Whetstone, Mrs. C. G. Comegys, Mrs. H. B. Ridgaway, Mrs. W. F. Thorne, Mrs. Geo. Savage, Mrs. John R. Wright, Mrs. A. Wessel, Mrs. E. House, Mrs. C. B. Bowman, Mrs. John Simpkinson.

The Woman's Home Missionary Society of the Methodist Episcopal Church has appealed to the Church for \$5,000, the sum required to erect a home and boarding department for the Salt Lake Seminary in Utah, which is essential to the success of this school and to secure the efficiency of our Church in combating Mormonism. The sum has been divided into five hundred shares of ten dollars

each, and cards have been issued which can be conveniently placed in the hands of young persons to collect the sum in ten or twenty-five cent subscriptions. Will not one in every Sabbath-school send for a card, through the pastor or Sunday-school superintendent, and aid us that far in this good work? Send to the Corresponding Secretary, 339 W. 4th-street, Cincinnati, O.



The Effect of Drink.

BY MRS. S. M. I. HENRY.

A MAN once said to me, "I do not drink because I like it, but for the *effects*." This remark set me thinking, especially as he was a ragged and wicked illustration of his text.

What are the effects of drink?

1. *It perverts the conscience of man.* It matters not how innocently he begins the use of alcoholic drink, or how moderately he takes it, or in how mild a form. It does the same work in his conscience, so that he will "call evil good, and good evil; put darkness for light, and light for darkness; put bitter for sweet, and sweet for bitter." He will be "wise in his own eyes and prudent in his own sight" although he may be in fact a profligate and given to all recklessness; and will "justify the wicked for reward, and take away the righteousness of the righteous from him."

The man who drinks is not a "law-abiding citizen." He will break the law of the city or State to get drink, and tell you that you have no right to any law that interferes with his freedom in this regard.

He becomes untruthful, so that even under oath he will perjure himself to "justify the wicked."

He seems to have no conscience concerning the Sabbath, often spending its sacred hours in grossest sin.

He has no regard for the house of the Lord. He does not seem to acknowledge that the worship of God has any claim on him. He has forgotten his obligation to God. "God is not in all his thoughts," and his name is only on his lips in blasphemies that make the heart of the honest man sick with sorrow.

He has no sense of shame, and the immoralities in which he indulges without a blush are too terrible to mention, and for all this he will make a defense against truth and purity.

2. *Drink deadens the affections of man.* The drunkard forgets his love for father and mother, for wife and children. He will sacrifice his own home to gratify his appetite; spend the money which should buy bread, fuel, and clothing for drink; rob his children of the means of education for drink. He has often taken the lives of his own kindred. He does not seem to understand the love of God and the tenderness of Christ.

Rum is a demon which has a natural hatred for all that is true and tender in the human soul, because these are like God, and he is the enemy of all that God loves.

Sunday.

O HEART of all the week,
Whence strength and gladness flow
To beautify all other days
And make their graces grow!
In thee a full supply
Of life-blood for the seven;
Thy healthful pulses lift the weak
Nearer to God and heaven.

O heart of all the week,
O fount so fresh and free,
O glorious sun of all the days,
How cling our souls to thee!
Cheer still our earthly way,
Each day among the seven,
And let us never lose thy light
But in the light of heaven.

Our Pearl Fishery.

— From *The Baptist Teacher*: "If there is any thing that is an insufferable bore, it is a sermon the whole effect of which is to make you feel, as it monotonously flows along: Yes, that is so; exactly so; I always knew it was so; and all that is to follow will be just so-so."—Bunyan says that parents will be likely to save their children "if they carry it lovingly" toward them.—O for men and women with hot hearts and tongues of fire.—In the week influence let the teacher use "the humanities," follow up the didactics and homiletics with physics and dialectics, and, if need be, gymnastics.—Why four Gospels? One photograph of some giant mountain would only give a partial view. Mark sets forth Christ as a *worker* among men.—"If we want a child to 'go' as a Baptist, we must train him as a Baptist, both at home and in the Sunday-school."—*W. Hoyt*.—The Sunday-school of the South Congregational Church of New Britain, Conn., having one thousand scholars, pays its superintendent a salary, he devoting his whole time to visiting and working up the interests of the school. Other wealthy churches in crowded places will find it a good investment to do likewise.—Of the graduates of Madison University, eighty-six have become missionaries among the heathen.

— From *The Westminster Teacher*: A good teacher stops the instant his time is up.—The Church tie, next to that of the home, should be the closest on earth.—In a review, one or two or three points should be selected as the great lessons to be taught, and then these should be stated clearly, repeated, impressed, enforced, and illustrated, until they are burned into the very fiber of each scholar's soul.—It does not seem to us boys quite fair that all the sweet things should be said to the girls and about girls, and that all the cross and awful things should be about the boys.

— From *Our Bible Teacher*: Of the First United Brethren Church Sunday-school, in Dayton, the record of several of the 529 members runs back through a number of years without an absence. One of the teachers, Miss Kate Walker, was reported absent only one Sabbath in sixteen and a half years, and that when out of the city to attend the funeral of a relative.—As to the size of a class, Mr. B. F. Jacobs would follow the example of the boy with his hens—give each as many chickens as she could scratch worms for.—"Telling" is not "teaching."

— From the *Buffalo City Sunday-School Annual Report*: The largest average attendance was in the Milnor-street Presbyterian, 715; second, North Presbyterian, 431; third, St. Mark's Methodist, 235; twenty-seven schools reporting, including the nine Methodist. The verses recited by the St. Mark's school were over 16,000. Probably Drs. De Puy and Hunt, of our Book Concern, gave a good early training to the school when pastors there!

— From *The Evangelical Sunday-School Teacher*: The writers of the Gospels were "a publican, a citizen, a physician, a fisherman."—In the parable of the sower, wayside means inattention; birds, evil spirits; stony ground, instability; thorns, earthly cares.—Guthrie said, "Dry and dead as it may appear, let a seed be planted with a stone—flashing diamond or burning ruby; and while that in the richest soil remains a stone, this awakes, and, bursting its husky shell, rises from the ground to adorn the earth with beauty, perfume the air with fragrance, or enrich men with its fruit. Such life there is in all, but especially Gospel truth."

— From *The Sunday-School Magazine*: The children of to-day will be the living world of to-morrow. If they are converted the world is saved.—Until something fresher and better offers, let the following stand as the best of the season, "We always stop the Sunday-school when the public day-school begins, as it would be too hard on the children!" Give the dear little things rest from the labor of eating during the school term.—"I am getting to be almost as much interested in seeing a case of ripening as a conversion."—Stability out of the pulpit often speaks more eloquently than ability in the pulpit.

— From the *Bombay Guardian*: Rev. George Bowen, the veteran editor, writes last September: "*The Chautauqua Assembly Herald*, of August 9, brings again before us the Chautauqua Assembly in full swing. The programme of each day's lectures, etc., is imposing." Mr. B. was elected the President of the South India Conference in November.

— From the *Daily Meditations*, of the same author, a volume published by the Presbyterian Board, in Philadelphia: Power is given to faith, and fills every channel that faith provides.—Your most pressing need is to be free from vain desires, and to know how to prefer the best gifts.—By prayer and faith on your part, and promise on his, there is an alliance, signed, sealed, and ratified.—Take not your rest too soon, else you will never enter into your real rest: He is not here, on this plank, amid the billows, but yonder on that shore.—I have an advocate with the Father—the richest of friends in the most important of all places.—Ask for the most essential gifts first; men on a wreck should ask for a sail, not for an embroidered garment.—In the Lord Jesus see the most uninterrupted communion with God, and the most unrestrained communion with men.—The great things in sonship are identity of nature and identity of interests.—To get peace, one must stop groaning, and believe.—Faith is true courage.—Is faith in Christ radiant in the countenances and beautiful in the conduct of our company?—Converse with thy Maker; confide all things to him; make those grounds your own; that palace your house; that majesty your defense; the blessedness of that divine atmosphere your portion.—What is the heaven of your heart? Is self on the central throne, or is God there?—Pride is robbery.—The Christian is a merchant of a peculiar kind; his whole aim is to enrich others.—

All that we have to do with death is to march through his dominions after the Captain of our salvation.—He cometh! The bell of his providence is sounding ever and anon, telling that another prophecy is fulfilled, another hour of this our day of expectation elapsed, another footfall of his glorious approach accomplished.

—From *The Augsburg Teacher*: While the baptism of Jesus has always been a favorite subject of artists, the treasures of art have been thoroughly searched, but in vain, to find a single representation of this transaction as done by immersion.—Our great hinderance to a home shining is a home sinning.—The most terrible of all home sins is temper.—The Kansas State Sunday-School Association, 30,000 strong, has expressed itself decidedly against the liquor traffic, and against Sabbath desecration by railroads and newspaper publishers.

—The *Guide to Holiness* has an increasing fund for sending a copy monthly to every Protestant missionary on the globe.

—Rev. William Taylor calls "the regularly organized missionary societies the grandest benevolent institutions in the world," and the most of it has been seen by this heroic evangelist.

—The *Advocate of Bible Holiness* says that Mrs. Mary, wife and mother in the distinguished Cookman family, and just deceased, was "for many years a humble possessor and professor of the experience of entire sanctification."

—The *India Methodist Watchman*, edited and owned by a Sunday-school worker from Chicago, Rev. C. B. Ward, reports that he has located his "Christian Orphanage," with his "Telugu Mission," in the Nizam's Dominions, among half a million who had no missionary.—Our St. John's Hill Church, in Bangalore, has its weekly teachers' meeting at seven A. M., Saturday. At the end of the third quarter in 1881 teachers wrote essays on the life of Christ.

—From the *Wesleyan Sunday-School Magazine*: Beyond verbal, hortatory, anecdotal teaching, the dogmatic is needed. We maintain that in any amount of teaching, however good of its kind it may be, to ignore the careful instilling into the minds of the children who pass through our schools the grand principles upon which our faith is founded, is to act as foolishly as did that man who built his house on the sand, and that the result will be equally disastrous.—The Catechism is the sphere where the teacher may win his noblest triumphs.

Opening and Closing Services for Second Quarter of 1882.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

SCHOOL. The Lord is my shepherd, I shall not want.

SUPT. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

SCHOOL. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

SUPT. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

SCHOOL. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

ALL. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.

III. SINGING.

IV. THE APOSTLES' CREED, or TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, and DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

SCHOOL. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

ALL. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 28.]

LESSON VI. SUFFERERS BROUGHT TO CHRIST.

[May 7-

Mark 7. 24-37. [*Commit to memory verses 26-30.*]

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

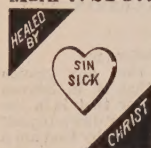
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syro-phœni-cian by nation: and she besought him that he would cast forth the devil out of her daughter.

27 But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.



30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Gal'i-lee, through the midst of the coasts of De-cap'o-lis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And, looking up to heaven, he sighed, and saith unto him, Eph'pha-tha, that is, Be opened,

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it:

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

General Statement.

The hills of Galilee shall echo no more to the preaching of Jesus, for his public ministry in that province is at an end, the grain has been gathered from the chaff, and the Saviour will now for a season seek retirement with his disciples, that they may learn the mysteries of the kingdom ere the King shall ascend to his heavenly throne. He leads the twelve into the region of Phenicia, upon Gentile soil, and there seeks seclusion, but seeks it in vain, for the presence of the Healer sends his fame abroad. A Gentile mother hears of his coming, and beseeches his mercy in behalf of her suffering child. The disciples, with Jewish scorn, would send her away, but the Master, by utterances which would seem to repel, yet in tones which invite, shows them that in faith she is a true daughter of Israel, and answers

her prayer with words of promise. Thus the first sheaf of the Gentile harvest is gathered by the Master's hands, a foretoken of mercy to all the world. From heathen Phenicia he passes around Galilee to heathen Decapolis, vainly seeking quiet with the twelve. Out of many miracles in that land, Mark selects one, significant as a lesson by impressive actions, the "deaf stammerer," who gazes in ignorant wonder, while the Saviour touches his ears and tongue, then looking upward sighs in sympathy with the woes of a world, and speaks the magic word "Ephphatha." The dull ear becomes quick and responsive, the stammering tongue speaks out in praise, while the wondering people can only compare the work of healing with that of creation, and say, "He hath done all things well."

Explanatory and Practical Notes.

Verse 24. From thence. From the vicinity of the Sea of Galilee. **He arose.** Probably because the crowds and the demand for miracles gave him no opportunity for instructing his disciples, perhaps also on account of the opposition of the Pharisaic party. **Into the borders.** That is, on the Phenician coast nearest to Galilee. **Tyre and Sidon.** Two ancient commercial cities on the Mediterranean, situated about twenty miles apart, and north-west of Jerusalem. Once large and wealthy, they are now mere fishing villages, fulfilling the prophecy of Ezek. 26. 4, 5. **Entered into an house.** In contrast with the public character of his Galilean ministry. **Would have no man know it.** He had come to this Gentile region, not to preach, but to instruct his disciples in the deeper truths of his kingdom, a work all the more important, since he was now within nine months of his crucifixion. The Tyrians were to hear his gospel in due time, from the lips of his preachers. Acts 21. 3-6. **Could not be hid.** The fame of his miracles went before him, and the presence of the twelve could not fail to attract notice. The star that had set upon Galilee arose upon Tyre. (1) *The presence of Christ is as a perfume which reveals itself by its fragrance.*

25. A certain woman. "This Canaanitish woman lives more happily without a name than Herodias with one."—*Sir Thomas Browne.* **Young daughter.** "Little daughter." [Revised Version.] **Had an unclean spirit.** Was possessed by an evil spirit. [See notes on Lesson XI, First Quarter.] That evil spirits should control human bodies is no more wonderful than that our spirits do. **Hear of him.** Even in Syria and Phenicia the report of Jesus' works had become known. Matt. 4. 24; Mark 3. 8. (2) *Not all who hear of Jesus come to him.* **Fell at his feet.** Showing thereby her faith, her earnestness, and her reverence. (3) *While his own people cast him off, this foreigner sought the Saviour.*

26. A Greek. This was the term by which the Jews designated most Gentile peoples, since the Greek civilization had overspread the Roman Empire. **A Syrophenician.** Probably she was of mingled Syrian

and Phenician ancestry. **She besought.** Matt. 15. 22 shows that she addressed Jesus as "Son of David," thus recognizing him as the expected Messiah. (4) *"She prays for one who could not pray for herself."*—J. C. Ryle. [Let the teacher compare this account with Matt. 15. 21-28, where it is more fully related.]

27. But Jesus said. After an interval of silence, followed the continued beseeching of the woman, and the request of the disciples that her annoyance should be stopped. See Matt. 15. 23-25. Jesus said that he was sent only to the Israelites, not to the Gentiles. His aim in this delay and conversation was to instruct his disciples, and make them realize that the Gentiles were better than "dogs." **Let the children.** Probably a rebuke to the disciples, and not the suppliant. **First be filled.** It was the divine plan, and a necessary order, that the people who had been under training for their mission for two thousand years should first receive the gospel, and then impart it to the world. **Cast it unto the dogs.** The original means "the little dogs," that is, not those roaming at large, but those kept as pets at home. The tone may have conveyed a more tender meaning than the words. (5) *Even when Christ delays to bless, it is that his blessing may be the more signal.*

28, 29, 30. She answered. Just as he who read her heart knew she would when he tried her faith. **Yes, Lord.** Acquiescing in the declaration that the children should be fed first. **Of the crumbs.** As if saying, "I ask but a crumb of blessing as compared with the banquet bestowed upon God's chosen people." **For this saying.** Not because of its cleverness, but of its faith. Matt. 15. 28. **Go thy way.** She was still tested in her faith by this command, since Jesus did not go with her, nor see her daughter. **Laid upon the bed.** Resting quietly, a proof that the evil spirit had departed. (6) *So, when Christ comes, demons take their flight.*

31. Departing. Perhaps compelled to depart by the crowds which the miracle drew, and having weightier matters to finish than even the cure of the diseased.

Unto the sea. The original indicates that Jesus made a circuit in order to avoid Galilee, where his ministry was now ended. He passed northward, over the foot of Mount Lebanon, and down the eastern bank of the Jordan to the province eastward of the Sea of Galilee. **Coasts. "Borders."** [Rev. Ver.] **Decapolis.** Not a province, but a popular designation of the region, from its "ten cities," mostly Gentile in population, and possessing certain privileges under the Roman rule. Jesus was still seeking retirement and the opportunity of teaching his disciples.

32, 33. An impediment. Literally, "a dumb stammerer:" probably one whose deafness affected his speech, or who may have been both deaf and tongue-tied. **They beseech him.** The friends of the deaf man; as perhaps the man himself had no knowledge of Jesus. This miracle is selected by Mark for narration from many wrought at this time and place. Matt. 15. 30, 31. **Took him aside.** Not wishing to make the miracle public, to gratify idle curiosity, or to draw together a crowd. **Put his fingers.** This action and the others which followed it may have been in order to gain the deaf man's attention, to call forth his expecta-

tion, to awaken his faith, and to let him see that the miracle was wrought by Jesus.

34, 35. He sighed. Showing thereby the fullness of his sympathy. (7) "*The deepest sympathy with man springs out of the closest communion with God.*" **Morri-son. Ephphatha.** A Syro-Chaldaic, or Aramaic word, (the dialect at that time spoken in Palestine,) reproduced by Mark in his own graphic style, and then translated for the benefit of his Gentile readers. **Ears were opened. . . spake plain.** The capacity to receive sound was followed by power to express thought. (8) *No one can talk well of Christ who has not heard his voice to the soul.*

36, 37. Tell no man. As Jesus was seeking to avoid publicity and to be alone with his disciples. **They published it.** It was his first visit to that section, (except the few hours when the demoniac of Gergesa had been healed,) and hence the miracle-working powers of Jesus attracted the more notice. **Done all things well.** Perhaps an allusion to Gen. 1. 31, and comparing Christ's work of healing with that of creation.

HOME READINGS.

- M.* Sufferers brought to Christ. Mark 7. 24-37.
W. Christ and the woman of Samaria. John 4. 1-15.
W. Christ and the Gentile inquirers. John 12. 20-33.
Th. Salvation for the Gentiles. Isa. 9. 1-7.
F. The Gentile converted. Acts 8. 26-40.
S. Preaching to the Gentiles. Acts 11. 13-30.
S. The goodness of the Lord. Psa. 145. 1-21.

GOLDEN TEXT.

The Lord is good to all; and his tender mercies are over all his works. Psa. 145. 9.

LESSON HYMN. S. M.

Hymnal, No. 498.

Behold the throne of grace;
 The promise calls us near;
 There Jesus shows a smiling face,
 And waits to answer prayer.
 My soul, ask what thou wilt,
 Thou canst not be too bold;
 Since his own blood for thee he spilt,
 What else can he withhold?
 Teach us to live by faith,
 Conform our wills to thine;
 Let us victorious be in death,
 And then in glory shine.

TIME.—A. D. 28, after Christ's retirement from Galilee, immediately following the last lesson.

PLACES.—Vers. 24-30, Phenicia, on the Mediterranean Sea, north of Palestine. Vers. 31-37, Decapolis, a district east of Jordan.

PARALLEL PASSAGE.—Matt. 15. 21-31.

DOCTRINAL SUGGESTION.—Answer to prayer.

QUESTIONS FOR SENIOR STUDENTS.



Why did Christ treat her as he did?
 Wherein does the Lord sometimes seem different from his real character? Luke 18. 1-8.
 How did Christ reward the faith of this woman?

2. Words of Power, v. 31-37.

What was the route of the Saviour's next journey?
 Where was the region he visited?
 Relate the miracle that he wrought there.
 Wherein was this different from other miracles?
 Why did he command not to mention it?
 Why did the people disobey him?

1. Words of Pleading, v. 24-30.

Of what nationality were the people of these cities?
 For what purpose did he go there?
 Why did he not preach the Gospel among them?
 What event occurred during his visit?
 What was the conduct of this woman?
 Wherein did she show the spirit of true prayer?

How was this miracle a type of what the Gospel brings to man?

How is the GOLDEN TEXT illustrated in this lesson?

Practical Teachings.

Why is there special encouragement in this lesson for us that are Gentiles?

How are we here shown the way of prayer?

How are we encouraged to trust, even when our prayers are not answered at once?

What good things is Christ willing to do for us?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Words of Pleading, v. 24-30.

To what region did Jesus go with his disciples?
 Why did he go there?
 Who sought him there?
 What did she ask?
 What did the disciples of Jesus say? Matt. 15. 23.
 How did Christ answer her prayer?
 To whom did he refer by the words "children" and "dogs"?
 Why did Jesus speak thus to her?
 What did she say to Jesus in return?
 What did Jesus then say? v. 29. See also Matt. 15. 28.
 What was the result of her seeking Jesus?

2. Words of Power, v. 31-37.

Where did Jesus next lead his disciples?
 Who was there brought to Christ?
 Why did Jesus take him away from the crowd?
 What did Jesus do to the man?
 What word of power did he speak?
 What followed the words of Jesus?
 What did Christ command after the miracle, and why?
 What was said about the miracle?
 What is said in the GOLDEN TEXT?

Teachings of the Lesson.

How are we here taught—1. To pray humbly? 2. To pray perseveringly? 3. To pray with faith in Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Words of Pleading, v. 24-30.

Why did Jesus go to the land of Tyre and Sidon? So that he could find rest.
 What did he there try to do? To keep away from the people.
 Who sought him in that country? A woman, pleading for her daughter.
 For what did she plead? That Jesus would drive away an evil spirit from her.
 How did she come? She came very humbly.
 What did Jesus say to her? "Let the children first be filled."
 What did this mean? That he had come to the Jewish people.
 Did not Jesus intend to save others besides Jews? He meant to save all men, but to seek his own people first.
 What did the woman say to Christ's words? "The dogs eat the children's crumbs."
 What did Jesus then do? He healed her daughter.
 What did this show? That he is willing to bless all people.

2. Words of Power, v. 31-37.

Who was brought to Jesus in Decapolis? **One that was deaf and could not speak well.**

What did Jesus first do to him? **He took him away from the crowd.**

What signs did Jesus make to the man? **He touched his ears and tongue.**

What did he say? **"Be opened."**

What then took place? **The man could hear and speak.**

What did the people say about Jesus? **"He hath done all things well."**

Repeat the **GOLDEN TEXT.**

Words with Little People.

How may my prayers to God find answer?—1. By praying for all that I need. 2. By praying earnestly. 3. By praying perseveringly. 4. By praying with faith in Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. Into what foreign regions did Jesus and his disciples go? **To the borders of Tyre and Sidon.**

2. What did a woman of that country ask Jesus to do? **To heal her daughter.**

3. In what spirit did she come? **With humility and perseverance.**

4. What was the result of her prayer? **Her daughter was healed.**

5. Where did Jesus lead his disciples? **To Decapolis.**

6. What did the people there say of his miracles? **"He hath done all things well."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**How to Come to Christ.****I. COME PROMPTLY.**

A certain woman... heard....came. v. 25.

"Now is the day of salvation." 2 Cor. 6. 2.

II. COME BOLDLY.

A Greek, a Syrophenician by nation. v. 26.

"There is neither Jew nor Greek." Gal. 3. 28.

III. COME EARNESTLY.

She besought him. v. 26.

"Search for me with all your heart." Jer. 29. 13.

IV. COME SUBMISSIVELY.

Yes, Lord....dogs...eat....children's crumbs. v. 28.

"The trying of your faith worketh patience." James 1. 3.

V. COME TRUSTINGLY.

For this saying go thy way. v. 29.

"O woman, great is thy faith." Matt. 15. 28.

ADDITIONAL PRACTICAL LESSONS.

"He hath done all things well."

1. The good deeds of the Lord attract notice even in unexpected places. v. 24.

2. The good deeds of the Lord draw needy hearts toward him. v. 25.

3. The good deeds of the Lord show a heart of love and tenderness. v. 27-29.

4. The good deeds of the Lord are wrought in response to earnest, humble, and persistent prayer. v. 28-30.

5. The good deeds of the Lord are wrought to teach us the oneness and common needs of the race. v. 28-30.

6. The good deeds of the Lord are unostentatious, and not wrought to gratify curiosity. v. 36.

7. The good deeds of the Lord draw the love and wonder of men. v. 37.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

If we were to suppose the sun a sentient and intelligent being, doing consciously and with purpose the work it is appointed to do, what changing and mingled feelings we should have to ascribe to it as it runs its course from rising to setting! We should imagine it rejoicing over the gladness it brought to many hearts, over the opportunity for useful action which it afforded to numbers, over the homes it cheered, the flowers it colored, the fruits it ripened. But should we not also fancy the sadness with which it would look down on scenes of violence and wrong committed beneath its light, and on the misuse by thousands of the benefits it dispenses? For "he maketh his sun to rise on the evil and on the good."

When the Lord Jesus, the "Sun of Righteousness" was on the earth, his benefits came not only upon the humble and the faithful, but upon the careless and ungrateful. Of the five thousand who were fed from his hand, how many became his followers? Of all the number of sick ones whom he healed, how many were reckoned among his disciples? It is true that in many of the cures narrated by the evangelists, faith is made the condition of healing. But it is not so in every case; and for the large numbers of whom we simply read the fact that they were healed, (Mark 1. 32-34; 6. 54-56,) there is certainly no room among the small band of disciples left on earth at our Lord's ascension. Many must have obtained relief from their bodily distress without heeding the greater gift of spiritual life which Jesus could have bestowed. With some the healing of the body was accompanied by a believing reception of Christ in the soul. With others it was the sum and substance of the benefit obtained. The former brought joy to the heart of the Saviour. The others must have touched him with a profound sadness.

Two different cases of healing are related in the passage under consideration to-day. In working the one miracle we are sure that our Lord rejoiced; over the other we are told that he sighed. Wherein lay the difference?

Look at the first miracle. Jesus had left for a time the caviling Pharisees and the earthly-minded multitudes, and had withdrawn to the borders of Phenicia. He had not come to proclaim the gospel to the Gentiles. The time for that had not yet arrived. But one Gentile hears that he is there whose miracles many of her countrymen had already witnessed in Galilee, (chap. 3. 8,) and she hastens to him to entreat help for her daughter. The disciples, not relishing the interruption to their quiet time of communing with the Master, would have her case disposed of at once without loss of time. But Jesus will dispense the lesser benefit only when a soul is ready to receive the greater one. He appears to reject her prayer, but it is that he may lead her on to full faith in him. At first she is unnoticed; then she is repulsed; not because the Lord is unwilling to help, not that his compassion has

failed, but to call out that faith which may make her the recipient of yet higher blessings. "It is not meet to take the children's bread, and to cast it to the dogs." Does she turn away, indignant at the place assigned her as a Gentile, and fancying the Saviour's heart was shut against her petition? No, she accepts the place and the title, seeing that these, low as they are, must secure her a blessing, and assured that he will never send her away empty.

And then the Lord not only at once grants her request, but commends her faith. She has not for a moment doubted his power. She has refused, in the face of discouragements, to doubt his willingness. And so the "eye of the Lord," which is "on them that hope in his mercy," (Psa. 33, 18,) rests with approval and satisfaction on this believing soul. Her need, her distress, her petition, have indeed brought her near to him. Of the subject of the cure we know nothing, but we may be sure this Gentile woman's daughter was brought up by her mother to love and trust him whom the great mass of his own countrymen rejected. Over this cure the heart of the Saviour must have rejoiced.

Look at the second miracle. Jesus is on his way to the Sea of Galilee, and passes through the half-heathen district of Decapolis. Into this place also his fame has gone abroad, and a poor deaf-mute is brought to him by relatives or compassionate friends. Their petition is at once granted. But how different the manner of this cure! It is not performed with a word. The man is led aside from the multitude, the healing touch is applied to the dull ears and to the fettered tongue. And then, in the midst of his work of mercy, the pitying Saviour looks up to heaven and sighs. The word of power, the "Ephphatha," follows, and the cure is complete. But why that look upward? Was it perhaps a heavenward glance for sympathy, and a look homeward from the abode of darkness and of sin in which the Holy One was sojourning? And why the sigh? The touch and the word of power opened those ears and set free that tongue. But how many were the ears that would not hearken to his call of love, and how many the tongues that would not acknowledge and confess him! It may be that the healed one was among these; that having received the bodily cure, he sought no further benefit, and, like the nine lepers, never "returned to give glory to God."

The Lord Jesus is the same now. He is kind, not only to those who acknowledge his benefits, but also "to the unthankful and the evil." Luke 6. 35. How many has he preserved and healed and loaded with benefits, and yet they are living as far off as ever from him! How many have been raised up from the bed of death, perhaps in answer to the prayer of friends, and are using the life given back for their own pleasure, and in the service of Satan? He has had pity on them, but they have forgotten him. He has healed them, but they have caused him only grief.

But with some it is otherwise. They have looked for the higher benefit. They have suffered the Lord "with the bands of love" to draw them to himself.

They have believed in him, even when he seemed to deny what they craved. And over these he rejoices. Zeph. 3. 17.

Each one of us has received and is receiving benefits from the Lord Jesus. Are we giving him joy or pain?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the characteristics of this period in Christ's ministry: 1.) Retirement, no public teaching; 2.) Instruction of disciples; 3.) Going into Gentile regions. ... Map of the places traversed in this period—Tyre and Sidon, Cesarea Philippi, Decapolis, etc. ... The Syrophenician woman, as the first fruits of Gentile salvation: 1.) Her earnestness; 2.) Her persistence; 3.) Her prayerfulness; 4.) Her submissiveness; 5.) Her faith. ... How to come to Christ as here shown: ... "He doeth all things well": 1.) In teaching disciples; 2.) In hearing prayer; 3.) In ignoring human distinctions; 4.) In breaking Satan's chain; 5.) In removing human woes; 6.) In blessing men. ... The teachings of the lesson concerning prayer. ... ILLUSTRATION. "He could not be hid." As a star in the sky; a light in a room; a white dove among ravens; a saintly character among sinners, etc. ... *Unconscious influence.* When a statue carved by Thorwaldsen in Rome was unpacked in Copenhagen, some seeds of Italian flowers, carried among the straw, were thrown out into the courtyard, grew and blossomed in the North. So not only the great statue appeared, but the little flowers were planted as the result of the sculptor's work. ... The earnest soul among godless Gentiles is imaged by a clear pool of water which a traveler saw in the cup-like hollow of an extinct volcano.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Vers. 25-30, Poetical, 3221, 3223, 4029. Ver. 26, Prose, 944. Ver. 27, 643. Ver. 28, 9198. Ver. 34, Poetical, 3318. Ver. 37, Prose, 7172. ... FREEMAN'S HANDBOOK: Disposition of crumbs, 782.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Jewish prejudice is here represented by a deep gulf or chasm, by which the poor Gentile woman is separated from the commonwealth of Israel. Her persistent faith bridges this over, and she falls at the feet of Jesus, who is ever ready to help. So may every one in need of Christ come to him in humble, persevering prayer.

BLACKBOARD SENTENCE.

"The Lord is Good to All."

WORDS OF PLEADING ARE POWER.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Ask Jesus.* To be taught: How to ask, when to ask, and why to ask.



Read Simeon's words when he took the child Jesus into his arms in the temple. He said, among other things, that he was "a light to lighten the Gentiles." The Gentiles were all who were not Jews, and the Jews thought themselves the children of God, and all others outcasts.

Jesus was very tired. He had been preaching to great crowds, and doing great works for a long time, and now he wanted to rest. So he went away from the Jews' country a long distance, until he came to Phenicia, a heathen country. But people had heard of him even there, and very soon a woman came seeking help for her daughter. At first Jesus did not answer a word. But she did not go away.

When he did speak, his words sounded almost cruel, (read verse 27, explaining who were "children" and who "dogs.") Teach that because the woman had real faith she was not discouraged or angry when Jesus spoke to her thus. What would have made her angry? Print "Self-Love" on the board. Are we willing to have no attention given to our requests, and to be called hard names? Why was this woman? Show that it was because she had faith in Jesus and love for Jesus in her heart, in place of faith in herself and love for herself.

Tell the story of the miracle in Decapolis, showing the analogy between natural and spiritual deafness, and teach that there is no way to get help when we are in trouble but by asking.

Draw out the story of the way the woman asked—earnestly, perseveringly, not thinking of herself, but expecting an answer. So must we. When did she ask? When Jesus came along. So must we. Why did she ask? Because she believed in Jesus. Teach that every child needs to ask, because there are evil spirits in every heart where Jesus does not live, and live all the time.

A. D. 28.]

LESSON VII. THE LEAVEN OF THE PHARISEES.

[May 14.]

Mark 8. 1-21.

[Commit to memory verses 14-17.]



1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dal'ma-nu'tha.

11 And the Phar'i-sees came forth, and began to ques-

tion with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Phar'i-sees, and of the leaven of Her'od.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Je'sus knew it, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

General Statement.

The miracles wrought among the semi-heathen population of the Decapolis have their effect in multitudes which rival the most popular period of the Saviour's ministry. Three days are passed among the hills on the south-eastern shore of the sea, and the people are still so eager for his teachings that they forget to provide themselves with food. The compassionate heart of Jesus is touched, and the miracle of the loaves is repeated. Again we see the reclining host in orderly array; again the slender store multiplied under the Saviour's blessing; again the twelve breaking the ever-increasing bread to the throng; again the gathering of the fragments, until seven large baskets are filled. The multitude slowly melts away, and the little boat is once more launched upon the lake. Six miles of rowing over a quiet sea lit up by an Oriental sun, and they are at Dal-

manutha, on the edge of the plain of Gennesaret. They are met by skeptical Pharisees, who ask for a sign from heaven, some supernatural token of Jesus' Messiahship, while all around them were the healed sick, the cleansed lepers, the blind made to see, the poor with faces shining in a Gospel glow. Sadly the Saviour refuses their demand, for miracles would not convince those whose hearts were untouched by the words of the Teacher. Once more he turns toward the lake, and warns his followers against the leaven of the Pharisees, which insidiously corrupts the hearts and warps the judgment of those who receive it. His words are enigmas to his disciples, who look at the one loaf in their store, and wonder whether their Master is rebuking them for their neglect to provide for the needs of the body.

Explanatory and Practical Notes.

Verse 1. In those days. While Jesus was in Decapolis, east of the Sea of Galilee, vainly seeking retirement with his disciples. **Multitude being very great.** This was the first opportunity of the people of that region to hear Jesus, and the fame of his miracles drew great crowds. Matt. 15. 30. **Having nothing to eat.** Their food being exhausted, and there being no cities near from which they could obtain a fresh supply. **Called his disciples.** Himself leading the way toward the miracle. (1) Thus the greater miracle of salvation begins in the heart of Christ.

2, 3. I have compassion. (2) Christ's care and

sympathy extend to the body as well as the soul. **Three days.** The time was probably spent in teaching and healing. (3) How constant the strain upon the body, the mind, and the heart of the Saviour! Came from far. The need was more urgent than upon the former occasion of feeding, as the crowd had come from greater distances and through mountainous regions thinly settled.

4, 5, 6. Disciples answered. The reply of the disciples shows that they remembered the former miracle, and yet would not venture to ask another, unless as a distant suggestion, "Whence, if not from thee?" But

had they forgotten it, it would not have been more strange than our constant distrust after God's constant care. (4) *Every emergency brings its own need of faith.* **Loaves.** The loaves in the East are thin and brittle cakes. **Seven.** (5) *The heavenly plan is always to begin with our present store, and then divinely to increase it.* **Sit down on the ground.** There is no reference here to "green grass" as in the former miracle. **Gave thanks.** See notes on Lesson III. **Gave to his disciples.** A picture of salvation for the world, in which Jesus makes his disciples co-workers with himself. (6) *We do the work while God gives the divine power.*

7, 8, 9. Small fishes. Probably in salted and dried condition. **Eat, and were filled.** (7) *Christ does nothing by halves; those who are fed at his table are satisfied.* The miracle was only doing suddenly what God is ever doing, in making from the kernel of wheat the materials for a loaf of bread. **Seven baskets.** Not the small "hand baskets" of the previous miracle, but large "grain baskets." The same word is used in Acts 9, 25 to describe the basket in which Paul was let down from the wall of Damascus. **Four thousand.** Notice the other miracle, Lesson III, and see the differences in 1.) Place; 2.) Circumstances; 3.) Time; 4.) Numbers; 5.) Fragments; 6.) Baskets. These facts, and, added to these, that both reports are in the same gospel, show that they cannot be two accounts of the same event.

10, 11. Straightway. While the effect of the miracle was yet fresh in the minds of the people. **Entered into a ship.** "Into the boat." [Revised Version:] referring to the little vessel commonly used by Jesus and his disciples. **Parts of Dalmanutha.** On the north-western shore, and not far from Capernaum, where Jesus had been living. **Pharisees.** The pronounced enemies of Jesus during all his later ministry. **A sign from heaven.** They were not satisfied with the miracles already wrought, but desired some others, to gratify their curiosity or their pride, given in such form as they would choose. Just so a "prayer test" was recently proposed under conditions named by modern skeptics. **Tempting him.** Rather "trying, or testing him." Their aim was not to learn the truth, but to put the Saviour's powers to the test in a spirit of unbelief. (8) *No signs will satisfy those who will not see them.*

12, 13. Sighed deeply. With a pang of sorrow over the hardheartedness of those whom he had come to save. **And saith.** Mark omits the rebuke and words concerning "the sign of the prophet Jonas." Matt. 16, 1-4. **There shall no sign be given.** That

is, none besides those already given, which were sufficient to produce conviction in all who were willing to be convinced. (9) *"No signs will avail where there is no sympathy."*—*Geikie.* **This generation.** Not only the Pharisees in his presence, but the great mass of the Jewish people, who as a body rejected Jesus, are here meant. **Left them.** Willing to instruct, but not willing to waste time in controversy. **To the other side.** Bethsaida, at the head of the lake, as we learn from the next lesson.

14, 15. Had forgotten. "Forgot." [Rev. Ver.] The forgetfulness was first noticed after their landing. Matt. 16, 5. **One loaf.** Three cakes of bread were generally considered a meal for one person, though much less than one man would eat in our climate. **Take heed, beware.** A double caution, showing the importance of the warning. **Leaven.** The yeast, or "sour dough," causing bread to "rise." Science has shown that its peculiar power, which it will exert in a few hours over a quantity of matter two thousand times as great as itself, is due to certain microscopic plants, which multiply with wonderful rapidity, being nourished by the dough. Its power of development, assimilation, and change, makes it an apt emblem of any doctrine which spreads among men. **Of the Pharisees.** "Which is hypocrisy." (Luke 12, 1), as Jesus said on another occasion. The warning is against the hypocritical pretense of piety covering unbelief and wickedness. Like leaven, the influence of the Pharisees was rapidly permeating the people, and turning them into enemies of Jesus. **Leaven of Herod.** Of worldly conformity and scorn of spiritual things, equally dangerous to God's people. (10) *The two dangers most to be dreaded by God's people are formalism and worldliness.*

16-21. They reasoned. Talked privately among themselves. **Because we have no bread.** They thought that Christ's words were a rebuke for not providing bread, lest they defile themselves with that made with leaven obtained from some Pharisee. **Perceive ye not.** He was displeased because they were dwelling on temporal matters, when he would teach them of spiritual. **How many baskets.** He asked them concerning the miracles, to show them their own duty of deducing the principles from them. They might learn that he who could feed the multitude would care for them; so there was no need to be anxious about loaves. **How is it that ye do not understand?** By this series of nine questions, Jesus strove to awaken their sluggish minds to the thought that it was of spiritual leaven, and not material, that he spoke. Matthew 16, 12 shows that they did at last dimly see his meaning.

HOME READINGS.

- M.* The leaven of the Pharisees. Mark 8, 1-21.
Th. The hypocrisy of the Pharisees. Luke 12, 1-12.
W. The rebuke to the Pharisees. Luke 11, 37-54.
Th. The sign to the Pharisees. Matt. 12, 35-45.
F. The enmity to the Pharisees. John 7, 32-46.
S. The parable to the Pharisees. Matt. 21, 28-46.
S. The righteousness of the Pharisees. Matt. 5, 11-20.

GOLDEN TEXT.

Beware ye of the leaven of the Pharisees, which is hypocrisy. Luke 12, 1.

LESSON HYMN. S. M.

Hymnal, No. 505.

I want a sober mind,
 A self-renouncing will,
 That tumbles down and casts behind
 The baits of pleasing ill.
 I want a godly fear,
 A quick discerning eye,
 That looks to thee when sin is near,
 And sees the tempter fly:
 A spirit still prepared,
 And armed with jealous care;
 Forever standing on its guard,
 And watching unto prayer.

TIME.—A. D. 28, during the period of retirement.

PLACES.—Ver. 1-9. Decapolis. Ver. 10-13. Dalmanutha, on the south-western shore of the lake. Ver. 14-21, on the lake, sailing toward Bethsaida.

CONNECTING LINKS.—Miracles in Decapolis. Matt. 15, 30, 31.

PARALLEL PASSAGES.—Matt. 15, 32-39; 16, 1-12; Luke 12, 54-56.

DOCTRINAL SUGGESTION.—The danger of error.

QUESTIONS FOR SENIOR STUDENTS.

- Jesus and the Multitude, v. 1-9.**
 Where was Jesus at this time?
 What feeling did he show?
 To what did this feeling lead him?
 What were the circumstances of the miracle?
 Why were the fragments afterward gathered?
- Jesus and the Pharisees, v. 10-13.**
 Where did this conversation with the Pharisees take place?
 What was the motive of the Pharisees' question?
 Why was such a sign unnecessary?
 How did Jesus receive their request?
 What sign did he name to them in Matt. 16, 4, and what was its significance?
 Why are not miracles now given as an evidence of the Gospel?
- Jesus and the Disciples, v. 14-21.**
 What warning did Christ give to his disciples?
 What was his meaning in these words?
 Why did the disciples misunderstand him?
 How did Christ explain his words?
 What does leaven generally represent in Scripture, and why? 1 Cor. 5, 6-8.

Practical Teachings.

Wherein is the compassion of Christ an encouragement to us?
 Of what spiritual work was the miracle of the loaves a type?
 How may we find signs of Christ's divinity and power?
 Of what leaven should we be warned?

QUESTIONS FOR INTERMEDIATE SCHOLARS.



- 1. Jesus and the Multitude, v. 1-9.**
Where was Jesus at this time?
What caused so great a multitude?
How long had they been with Jesus?
How does Christ feel toward those who need?
What miracle was wrought?
What was taken up afterward?
- 2. Jesus and the Pharisees, v. 10-13.**
Where did Jesus and his disciples go?
Whom did he meet, and what was asked of him?

For what purpose was this sign asked?
What signs had Christ already shown? *Matt. 11. 4, 5.*
How did Jesus receive their demand?
Why did he sigh? What did he say?
Why did he refuse to give a sign?
What sign did he afterward give to one of the disciples? *John 20. 27.*

- 3. Jesus and the Disciples, v. 14-21.**
What did Jesus say to the disciples?
What did they suppose Jesus meant?
How did he show them their mistake?
What did he mean by the "leaven of the Pharisees"?
Why were their teachings like leaven?
What is said of their leaven in the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we find—1. An evidence of Christ's pity and power? 2. An evidence of man's unwillingness to believe? 3. An evidence of the evil of false doctrine?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. Jesus and the Multitude, v. 1-9.**
How did Jesus feel toward the multitude? *He pitied them.*

Why did he pity them? *Because they had nothing to eat.*

Why did he not send them home? *Because they would grow faint on the way.*

How much food did the people have? *Seven loaves and a few fishes.*

How many people did Jesus feed with them? *Four thousand men.*

How many baskets full were afterward picked up? *Seven large baskets full.*

- 2. Jesus and the Pharisees, v. 10-13.**
What did the Pharisees ask of Jesus? *A sign from heaven.*

What kind of a sign did they wish? *Some miracle.*
Why did they ask it? *To tempt Jesus to show his power.*

How did Jesus answer them? *He refused to give them a sign.*

Why did he refuse it? *Because he knew that they would not believe.*

- 3. Jesus and the Disciples, v. 14-21.**

What did Jesus say to the disciples as they were leaving? *"Beware of the leaven of the Pharisees."*

What is leaven? *The yeast which makes bread rise.*

What did the disciples think Christ meant? *To rebuke them for not taking bread.*

What did Jesus mean by leaven? *The false teachings of the Pharisees.*

Why was this like leaven? *Because it spread among the people.*

What did Jesus say about this leaven? [*Repeat GOLDEN TEXT.*]

Words with Little People.

1. Be like Jesus in tenderness toward the needy.
2. Be like Jesus in giving bread to the hungry.
3. Seek to have in your heart the leaven of love.
4. Seek to have a true and honest character.

THE LESSON CATECHISM.

[For the entire school.]

1. How many people did Jesus supply with food in Decapolis? *Four thousand with seven loaves.*
2. Where did he then go? *Across the lake to Dalmanutha.*
3. What did he there refuse to show? *A sign from heaven.*
4. Against what did he warn his disciples? *The leaven of the Pharisees.*

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Two Kinds of Leaven.

I. THE LEAVEN OF CHRIST.

- 1. Sympathy.** "*Compassion on the multitude.*" v. 2.
"Touched with feeling of our infirmities." *Heb. 4. 15.*
- 2. Prayer.** "*Gave thanks.*" v. 6.
"I pray for them." *John 17. 9.*
- 3. Helpfulness.** "*Did eat and were filled.*" v. 8.
"Ye know the grace of our Lord." *2 Cor. 8. 9.*
- 4. Wisdom.** "*He charged them.*" v. 15.
"Christ the wisdom of God." *1 Cor. 1. 24.*

II. THE LEAVEN OF THE PHARISEES.

- 1. Curiosity.** "*Began to question.*" v. 11.
"Ever learning....never....to knowledge." *2 Tim. 3. 7.*
- 2. Hatred.** "*Tempting him.*" v. 11.
"Ye seek to kill me." *John 8. 40.*
- 3. Self-righteousness.** "*Leaven of the Pharisees.*" v. 15.
"Which is hypocrisy." *Luke 12. 1.*
- 4. Danger.** "*Take heed, beware.*" v. 15.
"Woe unto you....Pharisees." *Matt. 23. 25.*

ADDITIONAL PRACTICAL LESSONS.

Fellowship with Jesus.

1. Those who are with Jesus find his words more satisfying than bread. v. 1, 2.
2. Those who are with Jesus are held in compassionate and considerate regard. v. 2, 3.
3. Those who are with Jesus find their physical as well as their spiritual wants supplied. v. 4-8.
4. Those who are with Jesus are taught the lesson of implicit trust in him. v. 4-8.
5. Those who are with Jesus find that a slender supply may become a feast. v. 4-8.
6. Those who are with Jesus learn that prayers should be woven into every day's life. v. 6, 7.
7. Those who are with Jesus have a sign which is more convincing than miracles. v. 11, 12.
8. Those who are with Jesus learn spiritual lessons from material objects. v. 14, 15.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

It is related of the eminent mathematician, Archimedes, that he met with his death through a soldier, who, bursting in upon his retreat when the city of Syracuse was captured, found him so deeply engrossed with his problems that he heeded not what was passing around him, and did not even answer the questions put to him. Absorption in his favorite study cost him his life. Far better would it have been for him if, at a time of danger like that of the siege, he had been less immersed in study, and more on the watch for what might happen.

There is but one thing worthy of the utter engrossment of heart and life, and which will repay, and far more than repay, such engrossment. It is "the kingdom of God and his righteousness." Absorption in earthly cares or pursuits is not only a hindrance to the reception of spiritual benefits, but a positive danger to the soul.

This seems to me to be the main point taught by the incidents chosen for this lesson. Three scenes from the life of our Lord are laid before us, the in-

intimate connection between which is shown in our Lord's words at the close of the passage. We see him first among the multitude, in the "desert place;" secondly, confronted by the Pharisees on the western shore of the Lake of Galilee; and, lastly, in the boat with his disciples.

1. Among the multitude.

There are two or three occasions on which we read of crowds of people following him into a "desert place." But only twice are we told that their stay was prolonged till they were in actual need of food. The miracle wrought on this occasion differs from the former in various particulars. The multitude is not composed of Jews from Genesaret, but of (probably) Gentiles of Decapolis. The number of people is less, the supply of provisions somewhat greater, (though the difference in the face of such a multitude is unappreciable.) In this instance it is our Lord who first speaks of the need of the crowd, while on the former occasion the disciples were the first to mention it. But three things are common to both miracles, and as these points were barely noticed in the Notes on the former passage, I will refer to them now.

(a) *What occasioned the need of the multitude.* The first crowd had followed Jesus in haste, without making preparation for a day's excursion. It was probably the same with the second. The people gathered around him, drawn quickly by the fame of the cure performed on the deaf-mute, forgetful at the moment of any supplies which might be wanted. They brought their sick ones with them to be healed, (Matt. 15. 30,) and for three days they remained with Jesus, witnessing his miracles and listening to his words. Then the need of food began to make itself felt, and they were hardly able to set out, as they were, for their homes. They had been minding higher things than their daily provision, had been in the company of the Son of God, had been hearing and seeing what "many prophets and righteous men desired to see" and saw not, and to hear, and heard not. Matt. 13. 16. After enjoying these privileges they seemed likely to faint for want of bread.

(b) *Our Lord's knowledge of their need.* "He knoweth our frames, he remembereth that we are dust." While dispensing to them the words of life, he had not forgotten the bread needed for the body. He had compassion on the bodily as well as on the spiritual need. He fully understood and entered into their situation. He remembered the length of time they had been with him, the journey they had to take, the exhaustion of their strength.

(c) *Our Lord's supply of their need.* He not only knew it, but he had power to provide for it. Apparently there was no source whence it could be supplied. But Christ was the source. His are all the stores of creation and providence, for in him all things consist. He can open those stores when and how he will. And for whom does he open them? According to his word he does it for those who "seek first the kingdom of God and his righteousness."

2. On the western shore of the lake.

Here our Lord was met by the Pharisees, who were now bent on his destruction. And when they asked him for "a sign from heaven," the question was put not merely in unbelief, but in hypocrisy—tempting him, or trying to "catch him in his words," so that they might represent him, either as one who made no real claim to be Messiah, or as one who, having made a claim, refused them the proof of it. For they could not so long have watched his career without perceiving that his miracles were never performed simply for his own glory or credit. No wonder "he sighed deeply in his spirit." He had returned to his own countrymen, to Galilee, the principal seat of his ministry, only to be at once confronted by these deceitful foes, who were leavening the mind of the people with their own unbelief. The time was over when the Galileans would listen gladly to his words, and so he turned, re-entered the boat with his disciples, and started again for the other shore.

3. On the voyage with his disciples.

Some who had been among his followers have already gone back and "walked no more with him." John 6. 66. And even to the faithful twelve it must have been a sore trial to see the chief men of the nation opposed to their Master, and themselves with him, as it were, excommunicated. Jesus knew man's weakness, and now solemnly warned them against the "leaven of the Pharisees and of Herod." There was a danger in the spirit and teaching of the Pharisees against which it behoved them to be on their guard. But their minds were full of another subject—their short supply of food. And so they misinterpreted his words, and were losing the warning given; fancying that they were to be in some way restricted in the procuring of bread. And it needed the detailed catechizing of our Lord as to the miracle they had lately witnessed, to set their minds at rest as to the matter of supplies, and leave them free to receive and digest his words of warning. They had been "careful and troubled" about that which needed not an anxious thought. What they did need was to be watchful against a real danger.

Very apt are we all now to make a like mistake. There are soul-blessings to be had, soul-dangers to be avoided. But those engrossed with earthly cares run the risk of losing the one and falling into the other. Let us "seek first the kingdom of God;" and then all needful things shall be added unto us, and the soul that is earnestly following Christ shall be delivered from the "leaven" of "this present evil world," which must otherwise be its ruin; for "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2. 17.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map of the Sea of Galilee; locate Decapolis, Dalmanutha, Bethsaida. . . Show the location of the two miracles of feeding the multitude, and explain the differences between the events. . . The three events of the

lesson: 1.) In Decapolis; 2.) At Dalmanutha; 3.) At Bethsaida.... Give the lessons of each event.... The different spirit here shown: 1.) By the people, v. 1-3; 2.) By the Saviour; 3.) By the Pharisees; 4.) By the disciples.... See Analytical and Biblical Outline for the two kinds of leaven in the lesson.... How our lesson shows the privileges of companionship with Jesus. (See Additional Practical Lessons.).... What is here required: 1.) Interest in Jesus; 2.) Faith in Jesus; 3.) Working with Jesus, v. 6; 4.) Learning from Jesus.... ILLUSTRATIONS. There is a German story of a boy who, going out to work that he might support his mother, found a pair of *giant hands* helping him, removing obstacles before him, making a bridge over rivers, giving him success. So with those who are in God's service.... A youth wished to witness a miracle. His teacher, a wise rabbi, caused a seed to grow up into a tree and bear fruit in an hour, and when he wondered, said, "Is not this what God is doing all the time?".... The analogy between the working of leaven, or *yeast*, and the influence of doctrine, true and false, in the world.

References. FOSTER'S ILLUSTRATIONS. Vers. 1-8, Poetical, 3707, 3710. Ver. 6, Prose, 8780. Ver. 11, 7403. Ver. 15, 3117. Ver. 16, 8774. Ver. 18, 6858. Ver. 21, 3163.... FREEMAN: Thanks at meals, 670; Baskets, 671; Pharisees, 693; Herodians, 694

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Truth is of God.* This affords a favorable time for review of the lesson a month back on the miraculous feeding. Tell the children that this miracle took place at another time, and call attention to the eagerness of the people, which kept them listening for three days, and to the tenderness of Jesus which led him to think of all their wants. Teach that Jesus will never let his children suffer for food when they are occupied in hearing his words. To be taught: That unbelief wants a sign. That untruthfulness makes the heart hard and unbelieving.



1. Get children to describe the attitude of the Pharisees toward Christ—following him, not to honor and obey, but to oppose and find fault. Teach that there is no true following without obedience. Why would not Jesus show them a sign? Let children name some of the miracles Christ had worked among them. Why, then, did they not believe? Give Jesus' words about their "hard hearts," and show that not to obey is sure to make the heart hard. Illustrate by simple story of child-life, which shows how disobedience makes the heart hard and unloving toward a parent or teacher.

words about their "hard hearts," and show that not to obey is sure to make the heart hard. Illustrate by simple story of child-life, which shows how disobedience makes the heart hard and unloving toward a parent or teacher.

2. Show a piece of bread, and tell how the leaven works in and through the flour until the whole is leavened. Then teach simply that Jesus is here warning his disciples against that lack of truth which, if it once gets a place in the heart, will spread all through the nature, spoiling it completely for God and heaven. Speak of the little beginnings of falsehood—so small, sometimes only in look or act, that we may think they can do no harm, but of which Jesus says to us to-day, "Beware!" Why? Because untruth leads to disobedience and hard-heartedness.

Print Lesson Thought on the board, and show that we can only be sure of having the truth in us which God loves, by having God himself living in our hearts. Teach Tiny Text.

Blackboard.

BY J. B. PHIPPS, ESQ.



The evil of false doctrine is represented by a net in which some are in danger of being entangled. False doctrine is subtle; it will separate man from Christ. Do not get entangled in it through unbelief or hardness of heart, for

CHRIST WANTS YOU

TO	SEE KNOW TRUST LOVE	HIM	NOW.
----	------------------------------	-----	------

Get on the other side, where Christ is, and where the light of truth shines.

SEEK
BE TRUTH.

A. D. 28.]

LESSON VIII. SEEING AND CONFESSING THE CHRIST.

[May 21.]

Mark 8. 22-33. [Commit to memory verses 27-29.]



22 And he cometh to Beth-sai-da; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 And Jesus went out, and his disciples, into the towns of Ce-sa-re'a Philip-pi: and by the way he

asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, E-li'as; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Sa-tan: for thou savorest not the things that be of God, but the things that be of men.

General Statement.

Once more the Saviour is at Bethsaida, but the five thousand who a few months ago were so eager to crown him king, are no longer following him, and he is attended only by the faithful twelve. Yet his coming is not wholly unnoticed. A blind man is led into his presence, and the Saviour's healing hand is invoked.

Unwilling to make his mercy a spectacle, and, perhaps, deeming the city which has rejected his teachings unworthy to witness his miracles, Jesus leads the blind man into a lonely place outside the wall, and then, not at once, but by gradual stages, and by expressive symbolic actions, gives sight to the darkened eyes, but

forbids the healed man to relate his cure in the city, or even to enter its gates. Then he goes on his way with the disciples, ascending the steep hills toward the sources of the Jordan. He stands at last upon the foothills of Hermon, near the city of Cesarea Philippi. Here he begins to instruct his disciples in the deeper mysteries of the kingdom. He draws forth the acknowledgment that the mass of the people do not regard him as their promised Messiah; then asks the twelve whom they deem him to be. Unhesitatingly Simon Peter utters the memorable confession, "Thou art the Christ!" He bids them hold in their own bosoms the

mighty secret until the hour shall arrive for its proclamation. Now that his followers are strong enough to endure the revelation, the Saviour begins to predict in clearer language than ever before his own sufferings and death. Amazed at the strange words, Peter now feels called upon to counsel his Master not to utter such declarations as will repel adherents from his cause. But the Saviour sees inspiring Peter's language the tempter whom he vanquished years before upon the heights, and with strong rebuke repels the suggestion, choosing the way of the agony and the cross rather than the path of worldly honor.

Explanatory and Practical Notes.

Verse 22. Bethsaida. A city on both sides of the River Jordan, where it enters the Sea of Galilee, but mainly on the eastern side. **They bring a blind man.** The people of the place led the blind man to Jesus. **Besought him.** The account would indicate that the earnestness and faith of the people were greater than of the blind man. **To touch him.** Thinking that the touch was necessary to the healing.

23. Took... by the hand. (1) *Notice the condescension, the tenderness, and the attractive power of our Saviour.* The touch of Christ's hand inspired confidence. **Led him out of the town.** Probably because he did not wish to make the miracle a spectacle, and draw a crowd of sign-seekers after him. His public ministry in that region was ended, and he was now seeking seclusion with his disciples. **'Spit on his eyes, etc.** These acts may have aided to encourage the blind man's faith, by the sense of touch. (2) *As Christ has more than one way to work a miracle, so he has more than one way to bring a soul to salvation.*

24, 25. He looked up. The natural movement of one whose eyes have just been opened, upward toward the light. **Men as trees walking.** The Revised Version has "I see men; for I behold them as trees, walking." He could see indefinite moving forms, but not distinguish their shape or size. His restoration was gradual, perhaps because his faith was uncertain, perhaps because the Saviour would give at least one miracle to illustrate the gradual process of salvation to some souls. (3) *There are those whose conversion is a growth and not a sudden transformation.* Or it may have been as an object-lesson to the disciples, who were just then slowly growing to the recognition of Jesus as the Divine Messiah. **Put his hands again.** (4) *Our Lord is never willing to leave any work of grace half wrought.* If any are only undeveloped, half-saved Christians, it is not because their Saviour lacks in power or grace.

26. Sent him away. This verse would indicate that the man was not a resident in the town, but had been brought there by his friends, perhaps, for the purpose of being healed by Jesus. **Neither go into the town.** Lest a crowd might be drawn together, interfering with Jesus' purpose of retirement. Some think (from Matt. 11, 21) that the prohibition was because the people of Bethsaida had already refused to believe in Jesus, notwithstanding other "mighty works."

27. The towns. "Villages." [Rev. Ver.] The hamlets around the city. **Cesarea Philippi.** A town on the slopes of Mount Hermon, near one of the sources of the Jordan, enlarged and beautified by the tetrarch Herod Philip. **By the way.** In a wayside conversation. (5) *Learn from our Saviour's example to employ wayside opportunities.* **Whom do men say.** This conversation is related more at length in Matt. 16, 13-28. The purpose of Jesus was to lead them up to a fullness of faith in himself as the Messiah of Israel, and then to show them that his Messiahship consisted in suffering and dying for the people.

28. They answered. Some of the people echoed the opinion of terror-stricken Herod, that he was **John the Baptist**; others that he was **Elijah** the prophet, (Elias,) whose return as a reformer was expected be-

fore the coming of the Messiah; still others that he was one of the prophets of the early days risen from the dead. From the misrepresentations of the scribes, and from the fact that he refused to establish an earthly throne, the people had ceased to believe that Jesus was their promised Messiah.

29. Whom say ye. He had never openly proclaimed his Messiahship, choosing rather to let the light dawn gradually upon their minds; but now they have been led up to readiness for the great confession. **That I am.** They were now better able to form a conclusion as to his nature and office than the multitude, or than they themselves at the beginning of his public ministry. **Peter answereth.** The ardent and impulsive disciple, and the natural leader of the twelve, gives answer out of his own heart, but in the name of all. **Thou art the Christ.** "The expression of an inward conviction, wrought by the spirit of God."—*Alford*. Here were twelve men who were ready to believe that the lowly Nazarene, hated and hunted, was yet the Son of God, and the Sent to the world. See the fuller form of the declaration in Matt. 16, 16.

30, 31. Tell no man. The state of Jewish feeling and expectation, in which the twelve themselves shared, (see Acts 1, 6,) that if the truth of Jesus' Messiahship were at once proclaimed, it would lead to anarchy, and the defeat of the divine purposes of a spiritual kingdom. (6) *How much clearer is our view of Jesus than that of the early disciples!* **Began to teach.** From this time the instruction of the Saviour began to assume new forms, and to present with increasing clearness the truths of redemption through the cross. **Must suffer.** Not only *would*, but *must*; his sufferings were necessary to his exaltation and to the salvation of men. (7) *Only those who are willing to suffer are able to save.* **Many things.** These "many things" are indicated in the clauses which followed, and were more clearly declared in the Saviour's after-teaching. **After three days rise.** It is not strange that the disciples did not expect the resurrection, when we remember how little they understood the words of Jesus, and how completely they based their views of his kingdom on the popular views.

32, 33. Openly. Not only to the twelve, but to the people (not so many as formerly) who still listened to his words. **Took him.** Took him aside for private expostulation. **Rebuke him.** Thinking that such utterances as these would endanger the popularity of Jesus with the people; perhaps, also, he was unduly lifted up with a sense of his own importance. **Turned about.** With a sudden and emphatic motion. **Get thee behind me, Satan.** The Saviour recognized Satan's suggestion in Peter's words, tempting him to abandon the path of self-denial and suffering, and take the easier way of popularity and worldly success. (8) *How often do we in like temptation fail to see the hand of our adversary!* **Savorest not.** "Mindest not." [Rev. Ver.] The choice of the will, as well as the action of the mind, is here referred to. **The things... of God.** The divine plan of redemption for the world by the cross. **Things... of men.** That which was pleasing to human feelings and desires, an earthly kingdom and its honors; the temptation which Jesus had long before put aside.

GOLDEN TEXT.

Thou art the Christ, the Son of the living God. Matt. 16, 16.

LESSON HYMN. L. M

Hymnal, No. 604.

Jesus, and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise,
Whose glories shine through endless days!

HOME READINGS.

M. Seeing and confessing the Christ. Mark 8, 22-33.

Tu. John the Baptist's confession. John 1, 19-36.

W. The first disciple's confession. John 1, 37-51.

Th. The Samaritan's confession. John 4, 19-42.

F. The blind man's confession. John 9, 17-38.

S. The apostle's confession. Acts 4, 1-21.

S. Paul's confession. Acts 24, 10-27.

Ashamed of Jesus ! yes, I may,
When I've no guilt to wash away ;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then I boast a Saviour slain ;
And O, may this my glory be,
That Christ is not ashamed of me !

TIME.—A. D. 38, immediately following the events of the last lesson.

PLACES.—Bethsaida and Cesarea Philippi.

PARALLEL PASSAGES.—With vers. 27-33 ; Matt. 16. 13-23 ; Luke 9. 18-20.

DOCTRINAL SUGGESTION.—The Messiahship of Jesus.

QUESTIONS FOR SENIOR STUDENTS.

1. Partial Sight, v. 22-24.

What was asked of Jesus ?
Why did Jesus lead him out of the town ?
Wherein and why was this miracle wrought different-ly from others ?
What was the first effect of the miracle in this case ?
How was the man's condition a type of a spiritual state ? 1 Cor. 13. 12.

2. Perfect Sight, v. 25, 26.

How was the man brought to perfect sight ?
What was Christ's command to him ?
Why was he thus forbidden ?
Does Christ thus forbid men to tell of spiritual bless-ings ?

3. A Confession, v. 27-30.

To what place, and for what purpose, did Jesus lead his disciples ?
What were the various opinions of the people con-cerning Christ ?
What was the view of the apostles, and by whom was it uttered ? [GOLDEN TEXT.]
What is said of this confession in 1 John 4. 15 ?
Why did Jesus forbid his disciples from telling this to others ?

4. A Prediction, v. 31-33.

What was the prediction ?
Why was it made ?
When did they afterward remember it ? Luke 24. 6-8.
How was it received by the disciples ?
Why did Christ rebuke Peter ?
Wherein did he show the spirit of the world ?

Practical Teachings.

What is our personal duty—1. Concerning testimony to Christ's works ? 2. Concerning confession of Christ ? 3. Concerning submission to the will of Christ ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.



1. Partial Sight, v. 22-24.

Who was brought to Jesus ?
Why did Jesus lead him out of the town ?
What did Jesus do to him ?
In what other case did Jesus heal in a similar way ? John 9. 6, 7.
What was the first effect of the miracle ?

2. Perfect Sight, v. 25, 26.

Did Christ leave the man imper-fectly healed ?
How does this illustrate Christ's power to save ? Heb. 7. 25 ; Jude 24.
What did Christ command the man to do ?
Why did he forbid him from tell-ing the miracle ?

Should we tell to others what Christ has done for us ?

3. A Confession, v. 27-30.

In what direction did Christ lead his disciples ?
Why did he take them apart ? [Ans. In order to give them instruction.]
What did he ask them ?
What were the various opinions of the people ?
What great truth was uttered by Peter ? [GOLDEN TEXT.]
What did Jesus say to Peter concerning this confes-sion ? Matt. 16. 17.
What did he command, and why ?

4. A Prediction, v. 31-33.

What did Jesus predict concerning himself ?
How did Peter receive this news ?
How did Jesus answer Peter ?
Why did Jesus thus rebuke him ?

Teachings of the Lesson.

Wherein does this lesson teach—1. That Christ does a thorough work ? 2. That Christ expects a bold con-fession ? 3. That Christ is opposed to the worldly spirit ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Partial Sight, v. 22-24.

Who was brought to Christ at Bethsaida ? A blind man.
Where did Jesus lead the blind man ? Out of the town.
What did he then do ? He spit and touched his eyes.
How after that could the man see ? He could see men as if they were trees walking.

2. Perfect Sight, v. 25, 26.

What did Jesus then do to the man ? He put his hands on him again.
What then happened ? The man could see clearly.
What did Jesus command him ? Not to tell any one in the town.

Why did he command this ? Because he wished not to have a crowd around him.
Why did he wish to be alone with his disciples ? So that he could teach them.

3. A Confession, v. 27-30.

What did Jesus ask his disciples while he was at Ces-aree Philippi ? "Whom do men say that I am."
What did they tell him that people thought ? That he was John the Baptist, or one of the prophets.
What did Jesus then ask ? "Who do you say that I am ?"
What did Peter answer him ? [Repeat GOLDEN TEXT.]
What did Jesus command the disciples ? Not to tell any man that he was the Christ.

4. A Prediction, v. 31-33.

What did Christ tell his disciples ? That he must soon suffer and die.
How did they feel at this ? They did not under-stand it.
What did Peter say ? "Lord, this shall not be."
What did Jesus then say to Peter ? "Get thee be-hind me, Satan."
What did this mean ? That Peter was tempting him from his duty.

Words with Little People.

1. Remember that Jesus is the Son of God.
2. Remember that he is the Saviour of the world.
3. Remember that he died to save you from death.
4. Remember that he expects you to love and serve him.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus ask the disciples while he was near Cesarea Philippi ? "Whom do men say that I am ?"
2. Whom did the people think Jesus to be ? One of the prophets.
3. Whom did Peter say that Jesus was ? The Christ.
4. What did Christ command the disciples concern-ing this truth ? Not to tell it.
5. What did Jesus then foretell to his disciples ? His sufferings, death, and resurrection.

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Aspects of the Saviour.

- I. HIS GRACIOUSNESS.
Took the blind man by the hand, v. 23.
"Calleth his own sheep....leadeth." John 10. 3.
- II. HIS POWER.
He was restored, v. 25.
"All things in subjection." Heb. 2. 8.

III. HIS KINGLINESS.

"*Thou art the Christ.*" v. 29.
 "Set my king... holy hill." Psa. 2. 6.

IV. HIS FOREKNOWLEDGE.

"*The Son of man must suffer.*" v. 31.
 "Perfect through sufferings." Heb. 2. 10.

V. HIS SELF-SACRIFICE.

"*Be killed... rise again.*" v. 31.
 "To this end Christ... died and rose." Rom. 14. 9.

VI. HIS FIDELITY.

"*Get thee behind me, Satan.*" v. 33.
 "Who was faithful." Heb. 3. 1, 2.

ADDITIONAL PRACTICAL LESSONS.

Christ Teaching Men.

1. Christ teaches men that his works are not wrought to excite wonder, but only to help the needy. v. 23.
2. Christ teaches men that even in the city where he has been rejected he is ready to bestow blessings. v. 23.
3. Christ teaches men that he is restricted to no single method of working, but can heal in whatever way he will. v. 23-25.
4. Christ teaches men the gradual progress up to faith in him as their Redeemer. v. 27-29.
5. Christ teaches men that his truths are to be announced only as the world becomes ready to receive them. v. 30.
6. Christ teaches men that only in the way of self-denial may blessings be brought to men. v. 31.
7. Christ teaches men that Satan's suggestions must be watched against and repelled, even when disguised as friendly counsels. v. 32, 33.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

In the passage for to-day we have the last recorded miracle of our Lord before his transfiguration, that event which of all others marks out a crisis in his life of ministry and suffering. In the early part of his ministry his miracles are frequent and of large extent. They manifest his glory to the people, and attract around him admiring and attentive multitudes. After the transfiguration it is different. The miracles recorded are few, and either attract little notice, or serve to inflame to a yet higher pitch the envy and rage of his opponents. The last miracle of which we read before the clouds of coming death begin to close around him is recorded only by Mark. And it seems to bear, with special significance, upon the passage immediately following the narration of it.

First the evangelist relates, in graphic terms, the restoration of sight to a blind man. Then he shows us a little company who have been brought out of spiritual darkness, and on whom spiritual eye-sight has been bestowed. We see the story of the latter imaged in the former, and both are types of our Lord's work now.

Notice the similarity between the case of the blind man and case of the apostles of Christ:

As to the benefit obtained.

We do not know whether the man had asked to be conducted to Jesus. But one thing is plain, he could not find him by himself, unaided. The veil which shut from him the sight of the outer world hindered his seeing and reaching the One who alone could help him. He was brought to the healer by friends or pitying neighbors. And they could do no more than leave him with Jesus and beseech him

to touch him. But once given up to the Healer, placed in his hands, and depending on him, the cure could not but follow. And when he went home with eyesight restored and perfect, it was very plain that he had been with Jesus.

So with the apostles. A few of them were looking for the Christ, but they needed the inspired voice of John the Baptist to point out to them the "Lamb of God which taketh away the sin of the world." Some were called by a friend, and some were found and called by the Lord Jesus himself. And how was it that they recognized him as the Christ, the chosen of the Father, on whom the rulers of the nation refused to believe, and from whom the "common people" were already beginning to fall away? Their eyes had been divinely opened. "Flesh and blood," said our Lord to Peter, "hath not revealed it unto thee, but my Father, which is in heaven.

As to the Lord's dealing with them.

The blind man was brought into close personal contact with the Lord himself. "Jesus took hold of him by the hand, and brought him out of the village." He used, if we may so say, a gentle constraint. But the man had to consent to it. He was passive in the hands of Jesus, and suffered the healer to lead him where he would. And when he had got beyond the village, the busy friends, and the gazing crowd, the healing touch was applied. But the cure was not instantaneous. As with the blind beggar at Jerusalem, (John 9,) so it was with the man at Bethsaida, and these two cases are the only instances of gradual healing recorded in the New Testament, (a sufficient answer, one would think, since all the bodily cures are types of soul-healing, to those who argue against instantaneous conversion.)

But though the eye of the soul may be opened in a moment, the light of Divine truth does penetrate gradually, and of this gradual attainment of spiritual vision the cure of the blind man is a type. It shows also the loving patience of our Lord with those who are slow to take in the light.

The apostles had been brought into very personal contact with their Lord. He had laid hold on them, and drawn them "with bands of love." And they had left all and followed him, giving themselves up entirely to his guidance and direction. Neither the defection of other disciples, (John 6. 66,) nor the falling off of the popular enthusiasm, nor the frowns of the Pharisees, shook their allegiance to him. Yet the light had dawned but gradually. Even now they could not understand, and would not receive, the intimation of his sufferings. But they knew who he was. While others conjectured him to be John the Baptist, Elijah, or "one of the prophets," they knew, and were ready to confess, that he was "the Christ of God."

As to the Lord's charge to them.

The blind man was forbidden to return to the village and blazon abroad his wonderful cure. His time being "not yet come," (John 7,) our Lord did not desire to draw still further upon himself the notice of the multitude and the anger of the Phari-

sees. He wished to remain undisturbed with his disciples. But there was more in the charge than a mere prohibition. The healed one was sent home to bring joy to his own family, and to bear his first testimony for Christ among them. We may conclude that he obeyed our Lord's bidding, since we read of no such consequences of this miracle as followed when a similar charge was disobeyed (chap. 1. 43-45; 7. 36, 37; with 8. 1) upon other occasions.

And the charge to the apostles was to the same effect. Through their spokesman, Peter, they had confessed that he was the Christ. But the time when they should bear their public testimony to him was not yet come. And so he bade them "tell no man." But when the time should arrive, where were they to begin? In the city of Jerusalem and in their own country—in that part of the world which to this little band was "home."

A lady who was visiting a large orphan school gave out a hymn for them to sing. When she came to the lines:

"I came to Jesus, and I found
In him my star, my sun,"

she asked that those only who could sing those words with truth would join in the singing. Not one voice was raised to mingle with her own. She then said she found she had come into a blind school. How many voices would have been raised in this school—in this class?

Are you yet blind? Have you never seen the Lord Jesus as your Saviour and Friend, your "star and sun?" Then give yourself up to him to heal you. The Bible points you to him. Teachers point you to him. But you must put yourself in his hands, as the blind man did—as the apostles did. He will not only heal, but will lead you gently, lovingly, patiently, and never leave you.

Have your eyes been opened? Then be ready, as Peter was, to confess him. First, at home. This is the starting point. I once saw a young man who returned home for a time after long absence, professing conversion. But though willing enough to preach to others, he showed no solicitude for his own family, and was cold toward his Christian sister, who had welcomed him with great joy. Such witness for Christ is poor indeed, for it is not in accordance with his own commands. Secondly, wherever opportunity is given. The charge to Christ's people now is: "Go ye into all the world, and preach the gospel to every creature," and obedience must be the test of reality.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

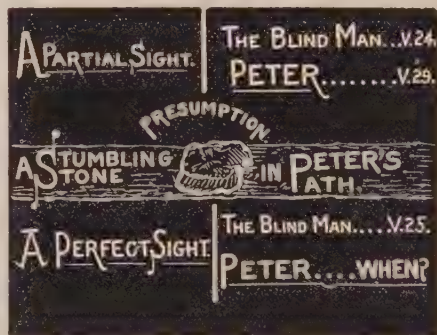
Indicate on the map, or draw a rough map in illustration of, the places in this lesson—Bethsaida, the journey up the Jordan, Caesarea Philippi.... Show in this lesson four examples of gradual training: 1.) In the blind man—a lesson in gradual experience; 2.) In the confession of Peter—a lesson in gradual faith; 3.) In the warning of Christ—a lesson in gradual knowledge; 4.) In the rebuke to Peter—a lesson in the gradual development and training of character.... The aspects of

Christ as here presented. (See Analytical and Biblical Outline.)... The duties of the lesson: 1.) Bring the needy to Jesus; 2.) Submit fully to Christ's leading, v. 23-25; 3.) Seek to know Christ, to have right views of him; 4.) Confess Christ boldly; 5.) Seek Christ's will, not earthly desires.... **ILLUSTRATIONS.** *Gradual knowledge of Christ.* From the near front of St. Peter's at Rome, the vast dome cannot be seen, but as the observer stands further distant he sees it rising higher and higher until complete. So those who stood around Jesus failed at first to see in him the divinity which grew upon their understanding of his character. *Satan's presence shown by Jesus*, v. 33. Mediaeval legend of a king who was about to drink a glass of wine which an enemy had secretly poisoned. The king made upon the glass the sign of the cross, when the goblet shivered into pieces, and fell upon the floor.

References. FOSTER'S ILLUSTRATIONS. Ver. 22, Prose. 6860. Ver. 24, 10210. Ver. 25, 684. Ver. 27, Poetical, 3271. Ver. 29, Prose, 922, 7391. Ver. 33, 5194, 9662.

Blackboard.

BY J. R. PHIPPS, ESQ.



In the outline of the lesson there is first "partial sight" then "perfect sight." The sight of the blind man, as it was restored to him, is in some respects like unto the spiritual sight of Peter recognizing Christ. In both cases it was partial at first, and then came the fullness of vision: to the blind man with the touch of Christ, and to Peter with the power of the Holy Ghost. Let some one tell when this occurred. See Acts 2. 35. Presumption, or rashness, is represented by a stone in Peter's path. This is what caused that impetuous disciple often to stumble.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus opens the eyes of the soul.* Show on the map the Bethsaida in which the blind man was healed—the one on the north-east coast of the Sea of Galilee. Tell the story of the healing, and show that this was different from any other cure we read of. Jesus knows all about each one of us, and takes just the best way to heal our sickness, whatever it may be. Describe the scene, where Jesus, standing before him, touched his eyes the second time, and then told him to look up. Ask what he would see first, and teach that as soon as one sees Jesus he is able to see every thing else clearly. To be taught; How the disciples were like the blind man. How we are like him.



1. How many disciples had Jesus? What were their names? Teach that when they first began to follow Jesus, they did not know who he was; they only followed him because they loved him. Show a pretty box, and ask how many would like to have it for their own. Your eyes are open now to admire it and prize it, but if you could

unlock it, and see what beautiful and precious things are inside, all for you, you would feel as if the outside was nothing. The disciples' eyes were opened to see a little of the precious treasure Jesus had for them, but not all. Tell that staying close by Jesus, as the disciples did, is the way to get the eyes open. Give the illustration of their sight and blindness given in the lesson—seeing that Jesus was the Son of God, and yet denying that he must die for us.

2. Call out by question and illustrative stories, some of the ways in which we are blind. If we can see that

Jesus is the Son of the great God, why do we not let him cure our bad tempers? Maybe we see the faults of other children without seeing our own. Does not this show that we are blind? If we forget the good things God gives us, and think only of the disagreeable things, are we not blind? Who can cure blind folks now? Impress the truth that Jesus is just as real a Person now as when he took the blind man's hand and led him away to be cured, and that he is just as ready to give clear sight to little children as to grown people.

A D. 28.]

LESSON IX. FOLLOWING CHRIST.

[May 28.]

Mark 8, 34-38 and 9, 1. [Commit to memory v. 34-37.]



34 And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

General Statement.

The Saviour is still among the mountains near the headwaters of the Jordan. Around him are the twelve, who are but dimly comprehending his warnings of suffering and trial in the days to come; and with them are still a band of followers, all that are left of the throngs which a few months ago gathered around the Great Teacher by the sea-shore and on the hillside. The crowds have forsaken him, but in the company of his hearers there are still some who look for crowns and kingdoms of the earth. That no one may mistake as to the nature and demands of his service, the Saviour, who has just rebuked Peter for the carnal quality of his faith, now summons to him all the assemblage of his disciples and hearers, and proclaims to them in striking sentences the requirements of discipleship. He tells

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

them that there must be a strength of purpose, and at the same time the most absolute denial of self and submission to his will on the part of those who would become his followers. They must be prepared to endure trials, to bear crosses, to face the edge of the sword, to lose their lives in his service. And yet with all their sacrifices they would be gainers, for though losing their lives they should receive them in the world to come, and, confessing their Master here, would be acknowledged by the King in the glory of his kingdom, in the day of his power. And though some of them should give up their lives in his cause, yet others would live to see his kingdom victorious over its foes, and established in the earth.

Explanatory and Practical Notes.

Verse 34. When he had called. The truths which Jesus was about to announce he deemed so important in their nature, and so universal in their application, that he wished all who were interested in his teachings to hear them. **The people.** "The multitude." [Revised Version.] The crowd was not so great as it had been during his more public ministry, yet there was a large number of people who gathered in every place to see and hear Jesus. **With the disciples.** Not only the twelve, but the body of followers and believers in Jesus, from whom soon after he selected "the seventy." **Luke 10, 1. Whosoever will come after me.** The word *will* is more emphatic than it seems to be in our translation. "Whoever wills, determines to come after me" is the meaning. (1) *There must be a personal choice on the part of those who become disciples of Christ.* (2) *The Saviour respects and honors the self-determining power of every man's will. Let him deny himself.* "Let him entirely renounce himself."—*Morison*. "Not consult his own desires, ambitions, aims, but submit himself fully to the will of Christ. Just as the enlisted soldier puts himself under the will of his commander, to do, to suffer, to die, if need be, so must the Christian give up himself to the Captain of his salvation." (3) *The disciple is to surrender to the will of his Master first, last, and always. Take up his cross.* This was the first time Jesus had named the cross, and it must have been a surprise and a mystery to his disciples. It means here the obligation of doing even what is hard, unpleasant, crucifying to the flesh, when our duty to our Master demands it; forsaking friends, opposing the world, sacrificing life, if need be, for Christ's cause. Not seeking to do disagreeable duties, not trying to make our lives wretched, but doing them when duty calls. (4) *"The cross for the sake of the cross, never; but the cross for the Lord, always."*—*A. Monod*. (5) *Christ will have no followers enter his service under false expectation. "The Christian," says Luther, "is a Crucian."* Follow me. (6) *No man is called to walk in a path which his Master has not trodden before him.* Christ asks no more than, nor as much as, he himself has done and suffered for our sakes. We are to follow Christ 1.) In living for a purpose; 2.) In self-renunciation; 3.) In living for others; 4.) In glorifying God.

35. For. This little word is the hinge of the whole argument, showing the connection between the two statements, and the reason why we are bidden to surrender ourselves to the will of Christ. **Whosoever will save his life.** The word *will* is here, as above, a separate verb: "Whoever is determined to save his life." The one who renounces Christ in order to save his life, or who for earthly objects surrenders heavenly interests, or who fails to respond to the call of his conscience, and lives below his own ideals. **Shall lose it.** Shall lose the true joy of living here, and shall meet with eternal loss and ruin hereafter. (7) *"All self-seeking is self-losing."*—*L. Abbott*. It is true of both the earthly life and of the heavenly, that the life wrapped up in self proves a failure in affording enjoyment. **Whosoever shall lose his life for my sake.** As many of those who heard the words were destined to do, sealing their witness to Christ by their blood; as many have done in all ages since, though less in our age than ever in the past; as even now, while Christianity is honored, men sometimes find that it costs them friends, reputation, business prospects, and loss. (8) *Many lose their lives for riches, for pleasure, for fashion, and get no such promise as Christ gives. Shall save it.* Shall possess eternal life hereafter, and thus enjoy everlasting gain; and shall even in this life possess peace and joy and contentment. Paul was a loser in this life, but see his joyousness and satisfaction while a prisoner for Christ, as noted in the last chapter of Philipians.

36, 37. What shall it profit. The Saviour shows that a man's true interest always lies in the path of duty. **Gain the whole world.** Which, of course, no man can do. (9) *Yet for even a small chance of winning a small share of the world many will risk life and ruin character. Lose his own soul.* The word *soul* should be *life*, as in the Revised Version, for in the original it is the same word with that translated "life" in the previous verse. The word in this connection means life in its highest sense, here and hereafter. **Exchange for his soul.** Rather, "life." A man would ransom his life by the surrender of all his possessions. A railroad king dying a few years ago said, "I have made fifteen millions, and would give them all

for five years of life." (10) *Whoever gives heaven for earth, or dishonors his character, is giving his life in exchange for a small recompense.*

38. Whosoever therefore. This passage connects itself not only with the verses immediately preceding, but with the rebuke to Peter, which called forth the discourse. "Since so much is involved in the service of Christ, no one should be ashamed to own it," is the connecting thought. **Ashamed of me.** The temptation would soon be presented to the disciples to refrain from confession of Christ, and the alternative to sacrifice either his kingdom or their own lives. Jesus would fortify their minds by warning, by precept, and by promise, in these verses. **Adulterous and sinful generation.** "Adulterous here, as in the Old Testament, means unfaithful to God."—*Schaff.* (11) "*The worse the times are, the better we should be.*"—*Trapp.* **Son of**

man be ashamed. If they denied Christ, he would refuse to own them in the day of his power. **In the glory.** Jesus looked forward to the day when he shall sit as King upon his Father's throne, with the angels to execute his will.

Chap. 9. 1. And he said unto them. These words of Jesus were intended to encourage the disciples that his kingdom was not to be only of self-renunciation and worldly loss; they should see even while living its substantial triumph in the world. **Not taste of death.** As if death were a bitter potion, which all must drink. **Till they have seen.** Some of the apostles were destined to witness the overthrow of Judaism, and the planting of the Christian Church throughout the Roman world. This would indeed be God's kingdom coming with power.

HOME READINGS.

- M.* Following Christ. Mark 8. 34-38; 9. 1.
Th. The soul and worldly gain. Luke 12. 13-23.
W. Counting the cost. Luke 14. 25-35.
Th. Fidelity to Christ. 2 Tim. 2. 1-15.
E. Not ashamed of the Gospel. Rom. 1. 1-16.
S. The noble purpose. Phil. 3. 1-15.
S. The time of separation. Matt. 25. 31-46.

GOLDEN TEXT.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. v. 34.

LESSON HYMN. S. 7.

Hymnal, No. 643.

Jesus, I my cross have taken,
 All to leave, and follow thee;
 Naked, poor, despised, forsaken,
 Thou, from hence, my all shalt be:
 Perish every fond ambition,
 All I've sought, and hoped, and known;
 Yet how rich is my condition,
 God and heaven are still my own!
 Go, then, earthly fame and treasure!
 Come, disaster, scorn, and pain!
 In thy service, pain is pleasure;
 With thy favor, loss is gain.
 I have called thee, "Abba, Father;"
 I have stayed my heart on thee;
 Storms may howl, and clouds may gather,
 All must work for good to me.

TIME.—A. D. 28, on the same day with the close of the last lesson.

PLACE.—Cesarea Philippi.

PARALLEL PASSAGES.—Matt. 16. 24-28; Luke 9. 23-27.

DOCTRINAL SUGGESTION.—Christ's second coming.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Self-denial, v. 34.**
 Under what circumstances were these words spoken?
 What is it to "come after" Christ?
 What was involved in the following of Christ by the first disciples? Luke 18. 28.
 What are here named as the requirements of discipleship?
 What self-denial did Christ require of one hearer? Luke 18. 22.
 What is meant by taking up the cross?
 What is the difference between Christ's cross and ours?
 What did Paul say of the sacrifices which he made for Christ? Phil. 3. 7.
- 2. Salvation, v. 35-38; 1.**
 In what two senses are the words "lose" and "save" used in verse 35?
 How is the same thought expressed in John 12. 25?
 What seeming gain may result in a far greater loss?
 Who make this great mistake in life?
 How does Christ characterize the generation among whom he lived?
 What is it to be ashamed of Christ?
 When will those ashamed of Christ receive the penalty?
 When did Jesus say his kingdom would be established?
 How was this prediction fulfilled?

Practical Teachings.

- What are here required as the conditions of discipleship?
 What are here promised as the rewards of fidelity?
 What sins are here warned against?
 What penalties of sin are here named?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Self-denial, v. 34.**
 To whom did Christ speak in this lesson?
 What did he say in the GOLDEN TEXT?
 What is it to go after Christ?
 Of what are those who follow Christ to deny themselves? Titus 2. 12.
 What is meant by taking up the cross?
 What did Paul say in Gal. 6. 14?
 Wherein may we follow Christ?
- 2. Salvation, v. 35-38; 1.**
 How may a person save his life, yet lose it?
 Have any persons ever lost their lives for Christ's sake? Acts 7. 59, 60; 12. 2; Heb. 11. 37.
 What reward do such receive? Rev. 2. 10.
 What did Paul say in 2 Tim. 4. 6-8?
 What gain is named in verse 36, which is no real profit?
 Who obtain this present gain at the expense of eternal loss?
 What is our most precious possession?
 Of whom, then, should we not be ashamed?
 Why should we not be ashamed of Christ? Rom. 1. 16.
 When shall those who have been ashamed of Christ themselves be brought to shame?
 What prophecy did Christ utter?
 To what time do these words refer?

Teachings of the Lesson.

Where are we here taught—1. That we should follow Christ? 2. That we should deny ourselves? 3. That we should own Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. Self-denial, v. 34.**
 What did Jesus say in the GOLDEN TEXT? [Repeat GOLDEN TEXT.]
 What is it to come after Christ? **To be his follower and disciple.**
 What is it to deny ourselves? **To give up our own will.**
 To whose will must we give up? **To the will of Christ.**
 What is it to take up the cross? **To bear troubles for the sake of Christ.**
 What is it to follow Jesus? **To leave all things for his service.**
 Are we called upon to bear the cross as well as the early disciples? **We are.**
- 2. Salvation, v. 35-38. 1.**
 What did Christ say about saving our lives? "**Whoever will save his life shall lose it.**"
 How do some people try to save their life? **By giving up the cause of Christ.**
 How do such people lose their life? **By being lost in the world to come.**
 What shall he have who loses his life for the sake of Christ? **He shall save it in heaven.**
 What gain is no profit? **To gain the world and lose the soul.**
 What did Jesus say is our duty? **Never to be ashamed of his Gospel.**

When will Christ reward those who confess him?
When he comes in glory.

Words with Little People.

1. Are you trying to be one of Christ's disciples?
2. Do you ever give up your own will for Christ's sake?
3. Are you trying to follow Jesus in your daily life?
4. Do you always confess Christ before others?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus say are the duties of every one who desires to follow him? **Self-denial and bearing the cross.**
2. What shall become of him who loses his life for the Gospel? **He shall save it.**
3. What did Jesus say concerning those who are ashamed to own him here? **He will be ashamed of them hereafter.**
4. What did he say that some of his disciples should live to see? **His kingdom come with power.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Cross and the Crown.

I. THE CROSS.

1. **Self-denial.** "*Deny himself,*" v. 34.
"Gain to me....counted loss." Phil. 3. 7.
2. **Submission.** "*Come after me,*" v. 35.
"One is your Master, even Christ," Matt. 23. 8.
3. **Self-sacrifice.** "*Lose his life,*" v. 35.
"Be thou faithful unto death," Rev. 2. 10.
4. **Confession.** "*Whosoever...ashamed,*" v. 38.
"Not ashamed of the Gospel of Christ," Rom. 1. 16.

II. THE CROWN.

1. **Fellowship.** "*Follow me,*" v. 34.
"I have called you friends," John 15. 15.
2. **Salvation.** "*Lose his life....save,*" v. 35.
"The righteous into life eternal," Matt. 25. 46.
3. **Honor.** "*When he cometh in....glory,*" v. 38.
"The glory...I have given them," John 17. 22.
4. **Triumph.** "*Seen the kingdom....power,*" v. 1.
"Sit with me in my throne," Rev. 3. 21.

ADDITIONAL PRACTICAL LESSONS.

The Service of Christ.

1. The terms of Christ's service are alike for all mankind, whether apostle or follower. v. 34.
2. The service of Christ requires a choice of the individual will and purpose. v. 34.
3. The service of Christ requires the denial of self and submission to Jesus. v. 34.
4. The service of Christ involves the bearing of his cross before the world. v. 34.
5. The service of Christ may sometimes involve the loss of all, even of life. v. 35.
6. The service of Christ will bring abundant gain to compensate for all its losses. v. 35.
7. The service of Christ shall lead to victory over all the powers of earth. v. 1.

English Teacher's Notes.

BY SARAH GERALDINA STOOK.

IN one of "Peter Parley's Tales," which were well known to the young people of England some years ago, there was a story which amused me much when a child. It related how the Emperor Charlemagne of France was in the habit of inviting his courtiers to go out with him. When they came, in their rich dresses, he would go before them, wrapped in a sheepskin cloak, and lead through brambles and thickets, and over quagmires, till their costly array was in a woful plight, and all they had got for their trouble was the honor of having accompanied the king. He did this for his own pleasure, without giving them fair warning, and without bestowing upon them any compensation for their loss.

We read to-day of a very different Leader, of the heavenly king, the Lord Jesus Christ. He leads his followers over rough ways, and in thorny paths. But he does it for their good, he gives fair warning, and he bestows infinite compensation for all losses and all sufferings.

1. *He does it for their good.* It is for their sakes that the path of suffering was first taken. For them he emptied himself of his glory, came down to earth, and became a "man of sorrows." For their sakes he chose the cross. And the darkest part of the way was trodden by him alone. No follower of his shall ever go down into the abyss which he entered. Where he crossed the deep, there is now a firm path. And now there is not a thorn or a briar in the way but he knows all about it. And he will not allow one sorrow or one trouble to touch his followers needlessly. Whatever the dangers and trials of the way, all things must work for their good.

2. *He gives them fair warning.*

It was not only to his faithful Twelve that he spoke the words which form the substance of the passage before us. He called to him "the multitude." There may have been some true-hearted ones among them, probably many half-hearted disciples, some hesitating as to whether or not they should join themselves to him, others attracted by mere curiosity to hear the famous Teacher. And the same words of warning were addressed to all. Look at these:

The man that would "come after" Jesus must "deny himself." He must no longer think of choosing his own way. He must no longer consult his own tastes or his own inclinations. They might often lead him (as they would have led Peter, ver. 32) by quite another road. He must be guided simply and solely by the will of Another. When self pleads for its own plans, and its own pleasure, or its own ease, he must answer "No." This is the only way to "come after" Jesus. For he said: "I came down from heaven, not to do mine own will but the will of Him that sent me."

The man that would "come after" Jesus must "take up his cross." The cross is something imposed by others. It means pain and weariness. It

may be the unkindness of companions. It may be the harshness of employers; it may be the coldness of former friends; it may be the malice of enemies. And it means shame and contempt. It may be the sneering laugh; it may be the cutting taunt; it may be the calumnious report. But it is what Jesus bore. Relatives frowned on him; friends forsook him; enemies lay in wait for him; the multitude turned against him. He was called "a gluttonous man, and a wine-bibber, a friend of publicans and sinners," (Matt. 11. 19,) a Sabbath-breaker, (Matt. 5. 18,) a sinner, (John 9. 24,) a blasphemer, (Matt. 26. 65,) a perverter of the nation, Luke 23. 2. He was mocked, spit upon, taunted in the hour of agony, and finally called "*that deceiver*." Matt. 27. 63. And whosoever will "come after" him, must be prepared, if need be, to take up the cross, and bear it "after Jesus."

The man that would "come after" Jesus must be prepared to follow him. This seems like a repetition. But it is hardly so. It may be that self has not yet put forth any strong counter-claims or serious obstacles in the way. It may be that the "cross" seems far away. But in the meantime follow Jesus. He knows what each one can bear, and what is best for each one. He calls one to be a martyr, another to be a quiet, humble servant. But whoever follows him shall certainly "come after him," and go in where he is gone.

3. He bestows infinite compensation.

His followers are no losers. Theirs is a glorious portion.

They escape death, ver. 36. Who would complain of the hardships of a path which led him out of deadly peril? Who would murmur at the roughness of a grasp which snatched him from destruction? But a short time ago a gentleman broke his leg in descending from a balloon. But that balloon, and its sole remaining occupant, have never since been heard of. Did the survivor buy his life too dearly?

They win life, ver. 35. That is where the path leads eventually; nay, it is the very "path of life," and leads where there is "fullness of joy," and where there are "pleasures for ever more." Psa. 16. 11.

They shall be owned by Christ when he appears in glory, ver. 38. But he does not actually say so. No; but his words imply it by contrast; while on another occasion we find it distinctly stated. Luke 12. 8. He will not be ashamed of those who have sought to follow in his footsteps. They shall share his kingdom, his throne, his glory. Rom. 8. 17. Those who follow the fortunes of an exiled monarch look for honor and distinction when he shall be reinstated in his sovereignty. But how often have such hopes been defeated. The Stuarts, the Bourbons, and others of less note, were never able rightly to reward the devotion of their adherents. But Christ will never fail; he shall reign, and his servants shall reign with him.

Is not this infinite compensation? See what Paul, who had a large share of the troubles of the way,

said about it. Rom. 8. 18. See what Peter, who shrank from the first mention of the cross, said about it. 1 Peter 4. 13; 5. 10.

But this is not all. There is compensation even now, for Christ's followers:

They see the kingdom of God come with power, chap. 9. 1. Their eyes are open to things which are hid from others. They see (like Columbus, the indications of land in the west) the signs which point unmistakably to Christ's victory and coming glory. They see the kingdom now set up in the heart of one and another, the power of the word, and the work of the Holy Spirit. They are not left alone in a hostile world. They feel the presence of their Leader. Day by day they see that he wins, though things around may look dark, and the enemy appear strong. And they know that they are on the winning side.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

I. The Requirements of Discipleship. 1. *Decision, choice*. "Whosoever will." Illustration: A Roman ambassador to the Tarentines drew a circle in the sand around the Tarentine chief, saying, "Choose for peace or war before you step out of that circle." ... 2. *Submission*. "Give me your sword, and then I will take your hand," said Admiral Nelson to a French captain who offered to shake hands with him... 3. *Self-denial*. A monk refused to obey St. Francis. By the abbot's command a grave was dug, he was placed in it, and asked, "Are you dead?" Failing to answer, earth was thrown upon him, until just as one more shovelfull would have smothered him, he said, "I am dead!" and then he was released... 4. *Confession*, v. 38. Admiral Foote, in Siam, asked a blessing at his table. "That's like the missionaries," said a Siamese nobleman. "I also am a missionary," said the admiral... II. The Rewards of Discipleship. 1. *Fellowship with Jesus*, v. 34. "Follow me." ... 2. *Salvation*, v. 35... 3. *Honor*... 4. *Success*. "See the kingdom." ... On verse 35: The rewards of Satan are delusive, like Philip of Austria, who paid traitors, whom he had hired to betray their king, in counterfeit coin, saying, "False coin is good enough for false knaves." ... When the *Central America* steamship was lost off Cape Hatteras, the stewardess tied her money in gold around her waist, leaped overboard, sank, and never rose again, weighed down by her weight of money... "Follow me," v. 34. Our Captain never says "Go," but always "Come, follow!"

References. FOSTER'S ILLUSTRATIONS. Ver. 34, Prose, 1172, 2319. Ver. 35, 4315. Ver. 36, Poetical, 1934. Prose, 2426, 2849. Ver. 37, Poetical, 1445; Prose, 10506. Ver. 38, Poetical, 2025; Prose, 5112.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Value of the Soul*. To be taught: What it is to bear the cross; How little the world is worth; and, That to know Jesus is the only real riches.



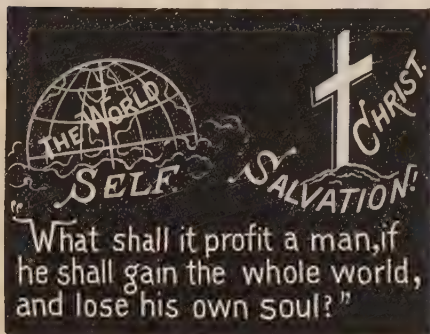
1. Ask who bore the cross for us? When? What for? Show that as it meant pain for Jesus, and the giving up of his will, so it will for us. It is not taking up and carrying a real cross, but doing the things that we do not like because it is right; giving up our own will and way, and doing God's will, and walking in his way, though it may cross ours. Print on the board, "Deny Self." Teach that self wants the easy and pleasant things which are not always good for us. Then if we take the hard, unpleasant task, as learning a difficult lesson when we want to play, helping some one in trouble when our own work or pleasure calls us, giving up the ride, or party, or treat for the sake of somebody, we are denying self, and all who follow Jesus must do that.

2. Those who try to please self in all things show that they think more of the body than of the soul. Talk about the body. It is just a house for the soul to live in, or a garment for the soul to wear a little while. When a child dies the garment has fallen off, or the house has fallen down—that is all. The soul goes on living, and will live as long as God lives. Ask if children ever saw a very old person. The house is almost worn out, and yet see—it is not so very long since it was a nice, new house, like the bodies you are living in. Just so your bodies will wear out, maybe in a little while. How foolish to throw away the soul, which is worth so much, for the things of the world which will only last a short time!

3. Talk about knowing Jesus, and make a list on the board of the riches that come from knowing him. Let children help, and print above the list, "To last forever." Then make a list of the riches of this world, and print over it, "To last a few days." Teach that those who do not obey Jesus are ashamed of him, and read verse 38. What will all have who are not ashamed of Jesus? Ask children which kind of riches they think are worth having?

Blackboard.

BY J. B. PHIPPS, ESQ.



The diagram needs no explanation. On one side is the world of self, and on the other is Christ and salvation. Choose ye!

A SIMPLE LESSON.

Draw a straight line twenty-four inches long across the board, and from each end a twelve-inch line down; also a longer line down the center, like the letter T. This will represent a pair of balances, or scales. Write "The World" on one side, and "My Soul" on the other side of the scales. Which will outweigh the other?

LESSONS FOR JUNE, 1882.

- JUNE 4. The Transfiguration. Mark 9. 2-13.
 JUNE 11. The Afflicted Child. Mark 9. 14-32.
 JUNE 18. The Child-like Believer. Mark 9. 33-50.
 JUNE 25. Second Quarterly Review.

The First Sunday-School.

A LETTER from an American correspondent has recently come to hand, stating that the writer has evidence which satisfies him that the first Sunday-school in the world was established in Cateaton-street, London, in 1785, and asking if the building in which it was conducted is still in existence, and whether it could be purchased for any reasonable amount; the intention apparently being to deal with it in the same way as Shakspeare's house has been dealt with at Stratford-on-Avon, or to erect another building on the site, and keep it up as a

memorial of the establishment of Sunday-schools to future generations.

While reluctant to nip in the bud so praiseworthy a scheme, I have been compelled to explain that Cateaton-street has been entirely swallowed up by one of our great metropolitan improvements, that the exact site of the building in question, if it could be ascertained, either forms part of a crowded thoroughfare or of some one or more spacious warehouses worth many thousands of pounds, and that even if it could be identified and secured, it would still be open to the serious objection, that the first Sunday-school was opened at Gloucester, some four or five years earlier than the date mentioned, which would deprive the Cateaton-street site of all historical value.

The house which is believed to be the real and true original, the actual, birthplace of the Sunday-school system, is still standing in St. Catherine-street, Gloucester.

I am quite aware that some of the friends of Rev. Thos. Stock contend that the first school was established in the Parish of St. John's, but the weight of evidence is undoubtedly in favor of the house in St. Catherine-street, which is in the immediate vicinity of St. Catherine Meadow, where the oft-quoted conversation took place between Mr. Raikes and the wife of his gardener.

Mr. Gregory, the biographer of Raikes, and most, if not all, the Sunday-school people of Gloucester, agree in this opinion, and at the time of the Centenary both the promoters of the Sunday-School Institute and of the Sunday-School Union celebrations recognized this house as the home of the first Sunday-school in Gloucester.

The last survivor of the scholars taught in the St. Catherine-street school, Mr. John Woodward, was called to his eternal rest on the ninth of the present month, in his eighty-third year, and some particulars taken from his lips by an indefatigable friend of Sunday-schools, Mr. W. Higgs, who visited him while on his death-bed, are worthy of being preserved for the interest of the Sunday-school world at large, and for the benefit of future historians.

When I visited the house in St. Catherine-street in the early part of 1880, the lower room was pointed out to me as the place of meeting, but when Dr. Vincent was there, a few months later, he was taken into the upper room, where a brief prayer-meeting was held by those who were present.

Which of the two theories is correct is of little consequence, but it will be seen that Mr. Woodward's testimony is in favor of the lower room.

Mr. Higgs reports that he visited him on the third of this present month—just seven days before his death—that he found him in bed scarcely hoping to leave it again, being thoroughly prostrated by age and infirmity, and that he was quite willing, with a little encouragement, to go back to his earliest days, and recall the chief points of his personal history. "When I was quite young," he said, "my father was 'drawn' into the army, and so became a soldier,

and was killed at the battle of Corunna. My mother became ill, and was taken to the infirmary, where she died of cancer. I was the youngest of the children, and had to be sent to the workhouse. I was born in 1799, and was only, I think, four or five when I went to the workhouse. But I was allowed to go to the Sunday-school at St. Catherine-street. I had no hat in the workhouse, but somebody gave me a hat, which was left for me at Mr. Bradley's, where I got it every Sunday morning on my way to school, and so I had a hat to wear on my way to church, to which we were taken every Sunday morning; the teaching was done chiefly in the afternoon. On my way back from school in the afternoon I left my hat, and called for it again next Sunday morning. The school was then taught by Mary King, and after her death by her husband, James King. I continued to go there for some years after I left the workhouse. I never went to any other school, either Sundays or week-days. But I learned to write at Mr. Bradley's, my first master, and always wrote out the collects for the day when I returned from church. Of course, I saw Mr. Robert Raikes often, but never saw any clergyman or other visitor at the school. We were taught in the lower room; but I am not quite sure whether the girls were taken to a room up-stairs—perhaps they were. The boys never went to any other than the first room below. When I was eleven or twelve years old, a benevolent gentleman named Webb, who had lodgings at a house where my sister was servant, took me to Bath, and paid £30 for my apprenticeship. I joined the Sunday-school there, and when the victory of Waterloo was celebrated by a procession of Sunday scholars, I was decorated as a monitor in the school. After that I became a teacher, and, under the Sunday-School Union Committee, went three Sundays out of every four into the country to assist in teaching. There were several country schools round Bath kept up by the Committee. The Rev. Thomas Spencer was the minister near Bath, whose church I went to, and I know he was a teetotaler and a Rechabite. He used to wear a Rechabite decoration. . . . I don't expect to get up again, but am quite satisfied with the will of the Lord. I am willing to die this minute, in your presence, if it please God. Bless the Lord for all his goodness to a poor houseless and friendless boy. My children have grown up very good, and even clever. I want for nothing, thank you. They are too good to me, and offer me beautiful things, more than I can take. Good-bye. The Lord bless you."

One week after making this communication, the good old man passed away, leaving this tribute behind him to the useful labors of Robert Raikes, of whose old boys there is reason to believe he was the last survivor.

He had been spared to witness the Centenary celebrations, and joined in the procession of teachers and scholars on the 6th of July, 1880, being furnished with a seat in a carriage on that occasion, and afterward took tea at the house of Mr. Higgs, junior, together with three old women who had

been scholars in some or other of Mr. Raikes' schools.

May the memories of the past stimulate and encourage us all to renewed consecration and more earnest labors in time to come. F. J. HARTLEY.

—*Sunday-School Chronicle.*

Why?

BY REV. A. H. BROWN.

"I THINK I must give up my class," said a Sunday-school teacher.

"Why?" asked the superintendent.

"My scholars do not appear to be interested in their lessons and do not seem to care for any good thing."

"Why?" said the superintendent.

"I don't know why."

"Do you care for them?"

"Why, yes, I think I do."

"You *think* you do! Don't you *know* whether you do or not? Do you ever pray for them personally, calling each one up to your mind and presenting them to God by name?"

"I have never thought of that."

"Are you much interested in your lessons?"

"Sometimes."

"How long does it take you to get your lesson?"

"Not long. I can generally get it in half an hour by reading it over in the JOURNAL just before going to school."

"Suppose, instead of giving up your class because they are not interested, you try this plan awhile, namely: Begin this Sunday, right after school, to study your lesson for next Sunday."

"But I like to read my library book then."

"Do not be surprised, then, if your scholars should want to read library books during school-time, for 'with what measure ye mete, it shall be measured unto you.' Keep the lesson on your mind all the week, and try to find something new and interesting in reference to it. Keep your lesson and your class before God in earnest constant prayer. Will you?"

"I will try."

A few weeks pass. Do you see that class of boys—how they crowd around that teacher? How eager they look! How bright their eyes! They are interested. Why?

Hear their testimonies in school and prayer-meeting. They are converted. Why?

Note the teacher—how his mind develops. Why?

How his zeal increases! How his joy abounds! WHY?

A Venerable Member.

WE have just received in the office of the C. L. S. C. the third year's examination papers made out by Mrs. Abigail Couch, aged eighty-one years, February 27. She is of the class of 1882. She is reported as getting along well, and is very much interested in the course of study.

May she live the rest of the century.

Book Notices.

The People's Cyclopædia of Useful Knowledge. With Numerous Appendixes, invaluable for Reference in all Departments of Industrial Life; the whole brought down to the year 1881; with the Pronunciation and Orthography conformed to Webster's Unabridged Dictionary; Illustrated with Numerous Colored Maps, and over Three Thousand Engravings. By W. H. De Puy, A.M., D.D., assisted by a large number of special contributors. New York: Phillips & Hunt. This immense book in two volumes of over a thousand pages each, is one of the most complete and satisfactory of all modern attempts to furnish a compact cyclopædia of universal knowledge. The illustrations are of the best, the type clear, the paper substantial, the binding sumptuous, the various tables, charts, and summaries of knowledge surprisingly full; and, taken all in all, we know of no book for reference which we can so cordially commend to every member of the "C. L. S. C.," Sunday-school worker, parent, and enterprising student. It is a book for every house.

Atlantis; The Antediluvian World. By Ignatius Donnelly. New York: Harper & Brothers. An ingenious and captivating book—attempting to demonstrate the existence at one time in the Atlantic Ocean, opposite the mouth of the Mediterranean Sea, of a large island which was the remnant of an Atlantic continent, and known to the ancient world as Atlantis; that here man first rose from a state of barbarism to civilization; that Atlantis became in the course of ages a populous and mighty nation from whose overflowing the shores of the Gulf of Mexico, the Mississippi River, the Amazon, the Pacific Coast of South America, the Mediterranean, the west coast of Europe, the west coast of Africa, the Baltic, the Black Sea and the Caspian were populated by civilized nations; that it was the true Antediluvian world—the Garden of Eden; that the gods and goddesses of the ancient Greeks and other nations were simply the kings and queens and heroes of Atlantis; that the oldest colony formed by the Atlanteans was probably in Egypt, whose civilization was probably a reproduction of that of the Atlantic island; and among many other propositions, that Atlantis perished in a terrible convulsion of nature in which the whole island sank into the ocean with nearly all its inhabitants, and that the few persons who escaped in ships and on rafts were carried to the nations east and west, or died of the appalling catastrophe. This is a book to be read.

Metaphysics. A Study in First Principles. By Borden P. Bowne, Professor of Philosophy in Boston University. New York: Harper & Brothers. One of the most original and promising students of the age has here presented in readable form many profound questions connected with Physics and Metaphysics. The author remarks: that "Physics is founded on Metaphysics. Its basal ideas are not given in experience, but are metaphysical notions whereby we seek to interpret experience. . . . The great debates of the time are essentially metaphysical. The debaters seldom suspect it; and yet both sides are busy with the nature of being and of the antitheses of freedom and necessity, of matter and spirit, and of the finite and the infinite. The phenomena of the system are the same for all; the dispute concerns their interpretation; and this in turn depends entirely upon our metaphysics. . . . Since, then, we must use metaphysical conceptions whether we will or not, it is allowable to make these conceptions the subject of a special inquiry with the aim of fixing their

value and significance. . . . Of late years the impression has widely prevailed that the belief in God and freedom exists only by suzerainty, so that if logic were allowed to have its way, its place would soon be beyond the reach of hope and mercy. Not sharing this conviction, although it is said to have the fullest indorsement of the spirit of the times, I have rather sought to show that the truth of this belief is a matter of life and death to all philosophy and rational science." The author discusses in six chapters questions of Ontology, in five chapters those which relate to Cosmology, and in four chapters the doctrines of Psychology.

Robert Hall. By the Rev. E. Paxton Hood. New York: A. C. Armstrong & Son, 714 Broadway. Mr. Hood is well qualified to write a just, faithful, and interesting account of this eminent divine. A copy of the work should be found in every minister's library.

The Wine Question in the Light of the New Dispensation. By John Ellis, M.D. New York: By the Author. A Swedenborgian view of the wine question in the interest of total abstinence.

Great Movements, and Those Who Achieved Them. By Henry J. Nicoll. New York: Harper & Brothers. A budget of inspiring biographies, discussing the great reforms, improvements, etc., with which the leading characters identified themselves; thus, Prison Reform, John Howard; the Abolition of the Slave Trade, William Wilberforce; the Amelioration of the Criminal Code, Sir Samuel Romilly; Public Education, Lord Brougham; etc.

Alcohol and Science; or, Alcohol, What It Is, What It Does. By William Hargreaves, M.D. New York: National Temperance Society and Publication House. This book is a treatise on the alcoholic controversy, embodying some of the early as well as the latest experiments and demonstrations of science on the points of the inquiry. The book contains ten chapters: What is Alcohol? What becomes of Alcohol when Undigested? Physical Action of Alcohol. Is Alcohol a Poison? Is Alcohol Food? Does Alcohol Sustain Vitality? Diseases Caused by Alcohol. Nervous Diseases Caused by Alcohol. Alcohol: Its Effects on Progeny. Is Alcohol a Medicine?

The Hall in the Grove. By Pansy. Boston: D. Lothrop & Co. A large volume of 431 pages, devoted to a story of thrilling interest, setting forth the ministry of Chautauqua, and of the "C. L. S. C.," (Chautauqua Literary and Scientific Circle.) Having suggested the book and its title to Mrs. Alden, the author, and feeling a fatherly interest in the whole story, we are scarcely competent to give an impartial judgment concerning the merits of the book. We are confident, however, that it will pay every body to read it.

Memorial of Mrs. Eva Kidder Wilson. The daughter of Rev. Dr. D. P. Kidder, of our Educational Society, married the Rev. J. O. Wilson, of the Philadelphia Conference. Last November she died suddenly, filling with distress the heart of husband, children, parents, Church, and a wide circle of friends. This beautifully written memorial contains the address at her funeral by Bishop Foster, a poem by Mrs. Emily J. Bugbee, and extracts from several letters.

Armstrong's Primer of United States History. For School and Family Use, with maps. New York: A. C. Armstrong & Son, 714 Broadway. A small primer of 128 pages, with numerous and accurate colored maps. There are questions on every chapter. A valuable little book.

The New Testament, etc. The Revision of 1881 compared with the Version of 1611; showing at a glance what is common to both, and, by diacritical marks and foot-notes, what is peculiar to each. By Rufus Wendell, Minister of the Gospel. Albany, N. Y.: Rufus Wendell, publisher. [Price, \$2 50. Sold only by subscription.] This is typographically as beautiful an edition of the Revised New Testament as we have seen. Its peculiar merit is to be found in the fact that, by the use of certain simple marks, the reader can easily tell all the variations between the Revision and the former version. The arrangement is ingenious, yet easily comprehended, and makes this, what it claims to be, a *Student's Edition*.

Words, Facts, and Phrases. A Dictionary of Curious, Quaint, and Out-of-the-way Matters. By Eliezer Edwards. Philadelphia: J. B. Lippincott & Co. Nearly four thousand articles are in this book arranged alphabetically for convenient reference. They comprise all sorts of subjects, as the title indicates. The origin of quaint phrases is given, and of curious customs; in short, little odd bits of information which one could hardly find in any ordinary dictionary or cyclopedia, he would very likely find here. It is a handy book to keep on the library table for frequent reference.

Whedon's Commentary. The Book of Psalms. By Rev. F. G. Hibbard, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Price, \$2 25. We call our readers' especial attention to this new contribution to the great home and Sunday-school commentary. Edited by Dr. Whedon.

Educational Theories. By Oscar Browning, M.A. New York: Harper & Brothers, Franklin Square. The first volume of an Educational Library. Edited by Philip Magnus. This is an essay contributed to the British Encyclopædia, and republished in the present form. It is said to be a book of unusual power. Our attention has been called to it by a literary friend in Germany.

The Chief End of Revelation. By Alexander Balmain Bruce, D.D. Published by A. D. F. Randolph & Co. A volume containing six chapters of most vigorous thought, giving some of the misconceptions of men concerning the great question of revelation, a discussion of the chief design of revelation, the method of revelation, the function of miracle and of prophecy in revelation, and the doctrinal signification of revelation. A book of the period, of great power, and deserving careful study.

Life of Christ, According to Mark. Triple Comparison: The King James Version, The Anglican Version, Revised Version. Arranged for use in schools and classes. Published in New York by Fords, Howard & Hulbert. Price, 50 cents.

Harper's Franklin Square Library. No. 229. *One May-Day.* A Sketch in Summer Time. By Mrs. Grant. Price, 20 cents. No. 230. *The Constitutional History of England from 1760-1860.* By Charles Duke Yonge, M.A. Price, 25 cents. No. 231. *The Making of England.* By John Richard Green, M.A., LL.D. With maps. Price, 20 cents. No. 232. *Among the Ruins, and Other Stories.* By Mary Cecil Hay. Price, 15 cents.

French History for English Children. By Sarah Brooke. Revised and edited by George Cary Eggleston. Fifty-one chapters, embracing French history from the days of ancient Gaul down to the Republic in 1880. With nine full-page maps, twenty-three pictorial illustrations. The whole written in simple and attractive style, abounding in anecdotes, a real windfall to the young folks. We recommend it to grown people also.

Whisper Songs for May.

SIXTH LESSON.

Still all our burdens, Lord, we bring,
Our sin, and want, and care;
For, though thou art a glorious King,
Thou lov'st to hear our prayer.

SEVENTH LESSON.

Just as the clouds spread o'er the sky,
To hide the sun from sight,
So sin can blind the spirit's eye,
And change God's day to night.

EIGHTH LESSON.

Dear Jesus, open all our eyes,
Thy power and grace to prove,
For where thou comest evil flies,
And naught is left but love.

NINTH LESSON.

To follow thee with willing feet
In all thy lowly ways,
Be this, dear Lord, my portion sweet,
Through all my happy days.

LESSONS FOR 1882.

Second Quarter.

- Apr.* 2. THE MISSION OF THE TWELVE....Mark 6. 1-13.
9. DEATH OF JOHN THE BAPTIST....Mark 6. 14-29.
16. THE FIVE THOUSAND FED.....Mark 6. 30-44.
23. CHRIST WALKING ON THE SEA....Mark 6. 45-56.
30. THE TRADITION OF MEN.....Mark 7. 1-23.
May 7. *Sufferers brought to Christ.*....Mark 7. 24-37.
14. *The Leaven of the Pharisees.*....Mark 8. 1-21.
21. *Seeing and Confessing the Christ.*.....Mark 8. 22-33.
28. *Following Christ.*.....Mark 8. 34-38.
and 9. 1.
June 4. THE TRANSFIGURATION.....Mark 9. 2-13.
11. THE AFFLICTED CHILD.....Mark 9. 14-32.
18. THE CHILD-LIKE BELIEVER....Mark 9. 33-50.
25. SECOND QUARTERLY REVIEW.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least one month in advance.

Orders may be directed to WALDEN & STOWE, Cincinnati, Chicago, and St. Louis; J. B. HILL, San Francisco, Cal.; J. P. MAGEE, Boston; J. HORNER, Pittsburgh; H. H. OTIS, Buffalo; PERKINPINE & HIGGINS, or J. B. McCULLOUGH, Philadelphia; D. H. CARROLL, Baltimore.

RATES FOR ADVERTISING

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.
Less discount on six months' contract....10 per cent.
Less discount on one year's contract....20 per cent.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.

HORSFORD'S ACID PHOSPHATE.

In Nervous Debility.

DR. EDWIN F. VOSE, Portland, Maine, says: "I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Send for our Catalogue of

Good, Reliable, and

Interesting

at

Greatly

Reduced Prices.

GOODENOUGH & WOGLOM,

122 Nassau-street, New York.

Maps Illustrating the Lessons on Mark
for 1882.

Map of Palestine.

Size, 120x80 inches. It can be folded.

Cloth.....\$12 50

Also the same. Size, 55x72 inches.

Cloth.....\$5 00

Same on paper, mounted on board. Size 74x9 inches.

Price.....20 cents.

PHILLIPS & HUNT,

805 Broadway, New York.



THE
STANDARD
SILK
OF THE
WORLD.

A Book of Rare Originality, entitled PRACTICAL LIFE

The great problem solved. The individual carefully considered from the age of responsibility up to maturity, in regard to Education, Home, Society, Etiquette, Amusements, Dress, Love, Marriage, Business, &c. How Bread-Eaters are to be Bread-Winners. The volume abounds in striking thoughts, rare information and intense common-sense. Full-page colored plates—each ONE A GEM. Agents Wanted Everywhere. Send for circular, full description, terms, &c., address, J. C. McCURDY & CO., Philadelphia, Pa.

REWARD CARDS for the Sunday-school children.

50 Beautiful Chromo Cards, or 50 Scripture Text Cards for 12c. We have a large variety of these.

CLINTON, BROS. & Co., Clintonville, Conn.

"OXFORD"



Teachers' Bibles.

OXFORD NEW TESTAMENTS.

REVISED EDITION.

ALL SIZES AND STYLES OF BINDING.

THOMAS NELSON & SONS,

42 BLEECKER-ST., NEW YORK.

WARNER BROTHERS' CORALINE CORSETS.



The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

\$10 REWARD

will be paid for any Corset in which the Coraline breaks within six months' ordinary wear.

Price by mail, W. B. (coutil,) \$2 50; Abdominal, \$2; Health or Nursing, \$1 50; Coraline or Flexible Hip, \$1 25; Misses, \$1. For sale by leading Merchants. Beware of worthless imitations boned with cord.

WARNER BROS., 372 Broadway, N. Y.

"THE MYSTIC LAND."

A beautiful new song of the life to come, for the Sunday-school or fireside. Send 8 three-cent stamps for sample copy to FRED. L. MOREY, care J. Howard Foote, 190 State-street, Chicago, Ill.

The Washington Life Ins. Co.

OF NEW YORK.

W. A. BREWER, Jr., President.

ASSETS, - - - - - \$6,500,000.

This Company has a good reputation, fairly won, and a character firmly established. Of the dividends of THE WASHINGTON, we are able to say from experience that they are not only satisfactory, but also progressive. An additional fact should be set down to the credit of THE WASHINGTON, namely, its excellent method of holding policies in force by dividends. By the method referred to the insurance furnished costs less than upon the low rate plan, while the protection of the insured is more ample. Instances can be

given of policies paid by THE WASHINGTON in this city for their full amounts long after the holders had omitted to pay the premium, and it is but fair to say that this could not have been the case had the same persons held policies in any other company of which we have any knowledge. [From The Christian Advocate of New York.]



PHILLIPS & HUNT

WILL ISSUE IN MAY

ONE HUNDRED AND FIFTY VOLUMES FOR \$75.

OR SOLD IN SETS OF FIFTY VOLUMES AT \$25 PER SET.

Comprising our Best and Most Desirable Books for Sunday-School Libraries, well printed and fully illustrated. Size, 16mo and 12mo. For convenience we have put these into three distinct libraries. Each set is in a substantial **Wooden Case**, which will be suitable as a Library Case. Each set will have **ONE HUNDRED CATALOGUES** printed on cardboard. We give a list below as arranged. Sets not broken.

Fifty Volume Library, No. 1.

The Two Paths.
Together ; or, Life on the Circuit.
The People of Poplar Dell.
Labors of Love.
Marion Temple's Work.
Aunt Margery's Maxims.
Cross in the Heart.
God's Way ; or, Gaining the Better Life.
Ellerslie House.
Alice Thorne.
Kate and her Cousins.
Wreck of the Osprey.
The Orphans of Glen Elder.
Frances Leslie.
The Lyceum Boys.
The Harleys of Chelsea Place.
Rosa Lindesay.
Nurse Brame.
Blind Basket-Maker and his Little Daughter.
Charley and Edith.
Little Sue and her Friends.
Nettie and her Friends.
Philip Moore, the Sculptor.
An Orphan's Story.
Carrie Williams and her Scholars.
Story of a Moss Rose.
John Richmand ; or, A Sister's Love.
Successful Merchant.
Romance without Fiction.
God in History and in Science.
Lindsay Lee and his Friends.
The Ministry of Life.
Helena's Cloud.
Memoir of Washington Irving.
Lights of the World.
Glimpses of our Lake Region.
Lady Huntingdon Portrayed.
Gustavus Adolphus, the Hero of the Reformation.
Manuscript Man ; or, The Bible in Ireland.
Curiosities of Animal Life.
Footprints of Roger Williams.
William the Taciturn.
A Life that Speaketh.
Mother's Mission.
The Shepherd King.
Sights and Insights ; or, Knowledge by Travel.
How Marjorie Watched.
Young Shetlander and his Home.
Mehetabel. A Story of the Revolution.
Lives Made Sublime by Faith and Works.

Fifty Volume Library, No. 2.

Sunshine of Blackpool.
John Winthrop and the Great Colony.
Letters to a School-Boy.
Little Door-keeper.
Captain Christie's Granddaughter.
False Shame.
Joe Wittless.
Miracles of Heavenly Love in Daily Life.
Maude Grenville.
Heroism of Boyhood.
Enoch Roden's Training.
Victor and Hilaria.
The Children of the Great King.
Winifred Leigh.
The Captive Boy in Terra del Fuego.
In Self and Out of Self.
Hetty Porter.
Silver Casket ; or, The World and its Wiles.
Peter the Apprentice.
King of Day.
King's Daughter, A.
Dora Hamilton ; or, Sunshine and Shadow.
Curious Facts for Little People—Animals.
Children of Lake Huron.
Bessie and Her Spanish Friends.
Discipline of Alice Lee.
Adventures of a Missionary.
Marian's Mission.
Discontent, and other Stories.
Life of Samuel Johnson.
Stories and Pictures of Church History.
Christian Statesman.
Christian Maiden.
Exiles in Babylon ; or, The Children of Light.
Brainards at the Rocky Mountains, The.
Chart of Life.
My Sister Margaret.
Missionary Among Cannibals.
Queen Louisa of Prussia.
Oliver Cromwell, Life of.
True Stories of our American Fathers.
Stony Road.
Fraulein Mina.
Through Trials to Triumph.
Witch Hill.
Talks with Girls.
Half-Hours with Old Humphrey.
Rainbow Side.
Story of a Pocket Bible.
Palissy, the Huguenot Potter.